

THE  
Exercise of the  
faithfull soule:

That is to say,

Prayers & Meditations for one to com-  
fort himselfe in all maner of afflictions,  
and specially to strengthen  
himselfe in faith:

Set in order according to the

Articles of our faith,

By Daniell Toussain, Minister of the  
worde of God:

With a comfortable Preface of the Author, vnto the  
poore remnant of the Church of Orlians; con-  
taining a short recitall of extreme and  
great afflictions which the said  
Church hath suffered.

PSAL. 90. v. 13. 15.

V. 13. Turne thee againe (O Lord) at the last: How long? & be  
gracious vnto thy seruants.

15. Comfort vs againe after the time that thou hast plagued vs;  
and for the yeeres wherein we haue suffered aduersitie.

Englised out of the French, almost word  
for word, by Ferdinando Filding.

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1583.

2. Article p. 107  
3. Article p. 142  
4. Article p. 162  
5. Article p. 179  
6. Article p. 185  
7. Article p. 198  
8. Article p. 215  
9. Article p. 232  
10. Article p. 249  
11. Article p. 266  
12. Article p. 283

647.185.192.192

use Clark, mirror of the soule, pt. 1, p. 441.

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# Exhibition

Exhibition

Travels & Medications  
Your friends in the  
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3

To the right worshipfull  
and his especiall good master,  
Walter Raleigh esquier.



Ight moorshipfull,  
the great and good  
affection, which I  
haue borne to you euer since  
I was first acquainted with  
you, hath alwaies bin a stir-  
ring mee forward to bewray  
the force of my inward good  
will, by some outward shew;  
and now at length it hath  
compassed that which it co-  
ueted of long, and offereth  
unto you in value more than  
great, first written in French  
by

## 4 The Epistle

by a woorthie man, whose  
name and profession it bea-  
reth, now denized in En-  
glish, almost word for word,  
by a well willer of yours,  
though scant able to reach  
to the originall depth of the  
nattue writer. Yet I thought  
it good rather to hazard my  
owne credite, with some note  
of infirmitie, than to haue  
this argument unharboured  
in English, with the infinite  
losse of so great a commodity.  
For what is more profitable  
to a Christian man, than to  
haue his soule continually  
exer-

## Dedicatorie.

exercised in the traine and  
practise of a lively faith? the  
performance whereof, this  
treatise undertaketh, whose  
recommendation I will not  
meddle with, least by saying  
either too too little, or too too  
base, I impaire that which  
will commend it selfe beyond  
comparison. To the En-  
glish Christian I discharge  
my selfe, by uttering that  
in zeale which I conceiue to  
be most profitable for eche  
his soule. To your worship  
I recommende my labour, as  
the true signe of a trustie  
mynde: }

6 The Epistle.

mynde: wherein, if it shall  
please you to bestowe some,  
though the least time, I dare  
assure you of great profite for  
the comfort of your consci-  
ence, and beautifying of your  
soule. Almighty God pro-  
sper you in all your good and  
vertuous attempts, and send  
you that good, which both I  
wish you, and this booke pre-  
tendeth. London, the 14.  
of Iune, 1583.

Your obedient seruant

Ferdinando  
Filding.

# PLAIN CLAR A. L.

MAINTAINING CONTINUED

THIS BOOK

A Preface to the reading of the  
Scriptures of the Church of England  
and the countries that were  
to oppose against the same  
of the principal Orders and  
of the several Churches  
Some notable places of the  
new testament applied to  
the article of our faith  
confessions, meditations, and  
prayers.  
A comfortable discourse of death.  
Prayers for divers necessities.  
A discourse of the Christian's  
duties.

FINIS

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**PRINCIPALL**  
matters contained in  
this booke.

- 1 A Preface brieflie reciting the calamities of the Church of Orlians, and the comforts that wee ought to oppose against the same euill.
- 2 The principall Creedes and confession of the vniuersall Church.
- 3 Manie notable places of the olde & newe testament fitly applied to euerie article of our faith: enriched with considerations, meditations, and praiers.
- 4 A comfortable discourse of death.
- 5 Praiers for diuers necessities.
- 6 A Treatise of S. Cyprian concerning praier.

**FINIS.**

# VNTO THE

poore remnaunt of the  
Church of Orlians , which are  
scattered here and there , groning with  
true faith after the Lord: grace, health,  
comfort , and peace, from and  
through our Lorde  
Iesus Christ.



*About tenne yeares  
past , when the Church of  
Orlians was in her flowers,  
and I then hauing this ho-  
nour to be one of the Mini-  
sters thereof, then I set forth  
certaine Prayers and Meditations vppon cer-  
taine notable places of the scripture , which I  
had gathered out and laid aside for mine owne  
priuate vse: yet notwithstanding , being re-  
quested of sundrie good and godlie men , I was  
content , that manie others should inioy the  
same . And that they might be pricked for-  
wardes to ardent prayer, and to all holie and  
Christianlike Meditations, who were accu-  
stomed to waxe cold , or at least but lenke-  
warne , in time of prosperitie : foreseeing  
likewise , that all the rest , wherewith the  
Church doeth glad her selfe in this world,  
was but a truse and small respite : and that*



2.Timo.3. it behooued them, which were determined  
 ver.12. to serue God purelie, to make their account,  
 The late that they must suffer great persecutiōs, during  
 M.Caluin which, prayer is the verie stay and com-  
 in his pre- fort to the faithfull soule. As alas long since,  
 face vpon Daniel.61. wee haue well prooued, when that all the  
 the truelie ad- billowes and stormes of the Lord, sith these  
 uertised x. yeares haue passed, not alonelic gene-  
 the Chur- rallie throughout all Fraunce, but particu-  
 ches, that larlie vppon this poore Church of Orlians,  
 they which in times past wee haue seene a gar-  
 should den of great pleasure, a retraite to manie  
 haue as yet great good men, and of all sortes and conditions:  
 fightes. to bee short, it was as the reparaire and fould of  
 Psal.66.27. the Lordes sheep, in the middest of all Fraūce,  
 Psal.42. Now wee doe see it turned into dust and ashes,  
 The said and to become the dwelling place of Dragons  
 Church was of and Scorpions: we I say, vnto whome God hath  
 number giuen this grace, to escape so manie blonddie  
 a seuen Alaroms: yea so manie fearefull deathes, that  
 thousand we haue perceiued of what force earnest prai-  
 persons in ers be, and what satisfying & contentation, the  
 time past. faithfull soule hath with God, when as all other  
 Iames 5. thinges doe seeme to faile him, in such sort as  
 we haue matter to say with the Prophet Da-  
 uid in the 119. Psal. verse 92. Had it not bin  
 that thy lawe was my delight, I had euen then  
 perished in my afflictions. Now as the true ser-  
 uantes of God haue a zeale vnto the ashes, and  
 ruines

# The Preface:

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ruines of Sion, when it is turned into dust, and *Psal. 137.*  
 forsaken of all the world: So cannot I (so long as  
 the soule panteth within me) cease euer with  
 a burning desire to pray vnto God, or to haue  
 care of this so desolate a Church of Orlians,  
 willing truest to say with the prophet Esaiah,  
 in the 62.<sup>1</sup> Chap. For the loue of Sion, I will  
 not keepe silence, and as cōcerning Ierusalem,  
 I will not cease untill her righteousnesse shine  
 out as the light, & that her saluation be kind-  
 led as a Lampe: in such sort as setting before  
 my eies that at no time praiers were euer more  
 necessarie than in these dayes, being on euerie  
 side full of calamitie, neither yet the vse there-  
 of better vnderstood of the true faithfull, than  
 whē as men are in their true schoole, that is to  
 say vnder the Crosse. And being likewise since  
 the decease of this second Iosias & so Christia  
 a prince, as the late my Lord Eleōtor Palatine *Palatinus*  
 Federick (vnder whom I haue had this honor  
 to preach the word of God, more thā 4. yeares)  
 being as it were into mine owne wildernesse a  
 part drawn to meditate & lament the miseries  
 of our time: I tooke againe into my handes  
 these prayers, that heretofore I had set forth &  
 brought to light, & dedicated to the Church of  
 Orliās, as wel to put thē together againe, & so  
 to digest thē, by a better order, as also to seeme  
 not to haue lost the remēbrāce of that Church,

G ij.

which

which of good right amongst other I haue alwayes loued and honored, hauing serued there, the space of eight yeares, and receaued verie much credit and friendship of manie good men: or, least I should seeme to haue lost all hope to see it againe reestablished, or at the least somewhat gathered together after so manie and fearefull stormes. Nowe concerning the order which I haue held in this booke, it shall be spoken hereof in the end of this Preface.

But now, I will lay out the causes which haue made me yet to hope, that this good God will not altogether forsake this poore flocke. And therefore it maketh me yet againe to direct this little booke vnto the residue as vnto a small corner of the fould: to the end to sorte out, and call back the rest of the flocke vnto a true faith, hope, and calling vpon the name of God. It is a thing certaine, that in these later daies the diuell is come downe in great anger, knowing that he hath but a small time. And in this is fulfilled all that which the Lordc foretold thereof in the 12.<sup>th</sup> of the Apoc. & as the miseries foretold are fulfilled, in like maner the promised deliuerance shall be accomplished, and alwayes this goodly sentence shall remaine true that is in the 76. Psalme: That the anger of the vngodly shall retorne vnto

# The Preface.

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unto the praise of the Lorde, and that hee will restraine the rest of their furies.

And that which S. Peter speaketh in the 3. Chap. of his first Epistle, Who shall hurt you, if you followe goodnesse? O but some man will say, in times past Orlians hath founde such fauour at Gods handes, as in the time of Atila, when all the countrey being couered ouer with rude people, the citie was kept by the praiers of good folke, or when it was in times past, (as some say) miraculously kept, rather than by any helpe of man from the siege of the Englishmen: or if we must come unto the things more certaine and fresh in memorie, when as in the yeare of our Lorde 1560. in the time of king Frauncis the seconde of that name, the most furious force that might be in mans remembraunce was in the citie, & the preparation most cruell against so many notable and singular men of name, who had as they say the knife set to the throte, many good and honorable citizens wandering vp and downe from one place to an other: when I say, the Lorde in a moment turned the sorrowe of his Church into gladnesse, and their captiuitie into freedome.

And againe in the yeare 1563. at the beginning of the spring time the citie enuironed with a victorious armie consisting of Frenchmen, Swyslarden, and Spaniardes, it was at

The fauours that Orlians hath receiued at other times of the Lorde.

Orlians besieged.

¶ iii

¶ unwarres

The peace  
of the Va-  
lins with  
Orlians.

Orlians  
stripped  
againc.

The second  
troubles.

unawares, and by a happe unlooked for, not on-  
ly deliuered of the siege, but honoured with a  
peace, which was made with the Orlians, and  
indured for a certaine time, leauing the citie  
for some yeares in a tollerable estate. Since the  
saide peace, certaine massacres, treasons, and  
conspiracies, which then were had there, both  
on the right hande, and on the left, as in the  
countrey of Mans, at Tours, at Blois, and in  
manie other places of Fraunce, it being alto-  
gether stripped, as it was in the yeare 64.  
and for the most part a bootie vnto tyrantes, &  
being in time of neede the place for those of the  
Church to come vnto, it was then maintained  
in good rest, and in the exercise of the pure re-  
ligion, whatsoeuer contrarie gouernours were  
there being in garison, untill the yeare  
1567. in which time, toward Michaelmas, the  
seconde troubles began againe, and a strange  
coniuration being made, as well in Fraunce, as  
in the lowe countries against the faithfull, not-  
withstanding the enimies were in great num-  
ber and well armed within the citie, awaying  
but the watch worde, to cut the throates of all  
the faithfull. The foresaid citie, together with  
the citidell, was by a speciaall fauour of God  
kept and defended with a handfull of men, the  
most part of the Church not knowing any thing  
thereof.

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thereof, euen against so manie aduersaries and subtil deuises, and to the ende it might serue for the seconde time, for a place of rest and retire, which out of all partes of Fraunce placed themselves there, by reason of the crueltie which was then through all exercised against the Christians.

The peace  
at Char-  
tres.

And in this behalfe ought a man to keepe secret the fauour, which the Church of Orlans proued by the God of hostes? When as this miserable peace made at Chartres, being made in the yeare of our Lorde 1568. in the moneth of March, the citie was deliuered into the handes of the aduersaries, foming with rage against a citie, which at two sundrie times had made resistance and was the refuge of Princes, Lordes, and other, bearing as then armes for the common wealth: when I say with a gouernour enimie of the reformed religion, there were brought into the saide citie, ten ensignes of the braneft and skilfull souldiers, that could be chosen, to swallowe vp as it were in a moment the saide Church: but God in the meane season did shewe this fauour to my fellowes and me, euen there to preach in a goodlie assemblie euen in the sight of the souldiers, for the space of five monethes,

The regi-  
ment of  
countie  
Brillakes.

I iij

amongest



amongest a thousand and a thousand dangers, mutinies, and harquebusers, and infinite distresses: the citie being in this time kept, that no citizen man or woman of the religion, could passe out of the gates, without a thousand dangers: when our houses were daile ouerthrowen, the gates of our assemblies enuironed by troupes of the enemies souldiers: And that for presidents, (as a man would say) wee had in our consistories Capitaines, renouncers of God, & other such people as it pleased those gouerners to send thither: Then in trueth wee felt such an assistance of the almightie, notwithstanding that men walke in the shadow of death, & when they burned in good houre the Temple, with the streete of Illiers, and as manie may well remember there, the souldiers of the garrison, seeing the patience and constancie of the Church, as it were touched at the heart, & tamed, in part being without comparison more fauorable, and gracious vnto those of the Church, than were the citizen papists, who hauing heene at the foresaid warres for the most part assisted and bid, as it were in our bosome in their daungers, and all as it were rendering a verie illreward to their citizens of the religion,

During this time, some one will say the Church of Orlians hath felt, yea the great fa-

more



# The Preface.

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uors of God: in such sort as oftentimes it hath  
 beene said of them: God worketh woonders vn-  
 to them: and sundrie and manie times haue  
 they song & song againe in a godlie assemblie,  
 whereof I cannot remember my selfe without  
 teares, the Psal. 124. For Israel may now well  
 say &c. Which Psal. the Church of Orlians  
 esteemed as her particular Psalme, for the  
 foresaid deliuerances. But alas will some  
 aunswere, since the xv. of September, in  
 the yeare 1568. euen untill now, what other  
 thing hath a man seene, but calamitie vppon  
 calamitie distilled vpon the said Church, and  
 so sharpe and violent affliction, as it is hard to  
 thinke thereof without a mans haire standing  
 & staring for feare & horror on his head? For  
 from that day which was vppon a Sunday: I  
 hauing preached at vi. a clocke in the Estape,  
 which place then onelie rested to vs, and ha-  
 uing greatlie to the purpose (alas in this last  
 preaching,) expounded the text of the xxiij.  
 of S. Marke vpon the historie of the passion:  
 My God my God, why hast thou forsaken me?  
 For euen iust thithertow as I come in the ex-  
 position of S. Marke: Master De Gal-  
 lars, then also Minister of the said Church,  
 hauing made his Sermon at eight of the clock  
 in the same place, and following the order of  
 Psalmes which they did sing, hauing song this

The  
 Psalme of  
 the Church  
 of Orli-  
 ans.

The first  
 Massacar  
 at Orlians  
 in the  
 year 1568.  
 Mat. 27. 46.  
 The last  
 preaching  
 made  
 within  
 Orlians.

fure-  
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## The Preface.

funeral and lamentable Psalmc, which set out to the verie purpose, without anie special choise made thereof, to wit, the Psal. 88. which is the last that was sung in Orlians in the assemblie of the Church, where amongst other thinges it is said,

psal. 88.

I am free among the dead like vnto them that bee wounded and lie in the graue.

Also,

v.7 Thine indignation lyeth hard vppon me, and thou hast vexed me with all thy stormes.

As the second preaching was ended, and the Psalmc asorenamed sung, behold certaine stones thrown against the assemblie, and a Mutenie of people, which then did accompanie a procession, that was made all for the nonce, who rushed vppon the assemblie, which was a godlie assemblie, with an extreme furie, and had knocked downe all the troupe, if so be this good God had not raised vp some of the strange souldiers, (which did shew themselves more gentle than the Citizens, thirsting for the bloud of their fellow Citizens,) if they I say, had not couered a great part of the assemblie, whereof notwithstanding there were seuen score slaine and hurt. After dinner, the people

140 Slayne at y<sup>e</sup> preaching of y<sup>e</sup> Worde.

# The Preface.

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people not being satisfied with this crueltie, did set fire on the Church of Estape at noone day with all kind of insolencie, & disorder: threatening the night following, to make a sack of all the Protestantes houses, during which stormes God did amongst other wonderfullie preserve the Ministers which were five in number, and namelie the two, who had preached that day as it was said before. Untill this time the Ministers notwithstanding the dangers that they had found, couragioslie & by the aduice of the consistorie, and of all the chiefe of the Church, continued in their charge. But this furie being so kindled, and all the Church out of order, & the warres flaming throughout all Fraunce, and Anguleme besieged: Then with great difficultnesse were the Ministers of the said Church drawen out from this furnace, and conducted in safetie. The gates were straitlie kept, and ambushes laid throughout all the waies, and namelie in the crosse streetes: as in deed some of my brethren, and chiefe & faith-  
Ministers  
imprisoned.  
 fullest Ministers of the said Church, M. Robert Mason, otherwise named Fountane, M. Matthew Berold, Professor of the Hebrew tongue, and I: wee fell into the handes of our enemies, and there wee remained with most imminent daungers from the 26. day of September, untill the 15. of October,  
 enq.

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Persecuti-  
ons in  
Fraunce  
vnder An-  
tonius Ve-  
tus.

euen vntill that some notable and well affe-  
cted persons of the Church, seeing that the  
people were daily about to drowne or murther  
vs, and that we had yeelded vnto them faith-  
full seruice euen to the vitermost, redeemed  
vs out of the souldiers handes. Now synce this  
time, truely this poore Church of Orlians was  
ouerwhelmed with so manie calamities, that  
a man can not easilie finde the like examples  
of crueltie, as those which haue beene exerci-  
sed against the saide Church, althoughe that in  
Fraunce there hath beene a long time great  
persecutions, namely at Lyons, as from the  
yeare 170. vnder the Empire of Antonius  
Verus: as may be seene in the fiftie historie of  
Eusebius the 1. 2. and 3. Chap. by the Epistle  
that the faithfull of Lyons wrote thereof vn-  
to the brethren of Asia and Phrygia: and since  
these troubles of Fraunce, the saide citie of  
Lyons hath suffered as much as any other ci-  
tie, especially from the time of these horrible  
massakers in the yeare of our Lorde 1572. But  
that which is happened vnto the faithfull of  
Orlians, and hath continued a long time, doth  
rightly followe that which was song in the last  
assemblie, as it was saide before in the 88. Psal.  
Lorde, thine indignations lie harde vpon mee.  
For since this first massaker, doone on the fiftie  
of Septēber in the yeare 1568, they haue not  
cea.

ceased as well in the streets, as in the houses to slay some of the faithfull, to spoyle their houses, and to drawe them with ropes through the streets; not suffering them neither to passe in the citie, nor to liue in the same citie. Such cruelties I say, did continue euen vnto the yeare 1569. untill the moneth of Iulie, that they did set fire on two houses at noone day, where they had imprisoned more than seven score of all sortes of qualitties and ages, which continued constant in calling vppon the name of God, and in the puritie of his seruice: they I say (alas what spectacle) in presence of this furious intraged people, notwithstanding that prisons ought not to haue bin forced, notwithstanding likewise the cries of their wives, their parentes, and their children, were burned all quicke, and if so be the flame had spared any of them, then the bloudie handes of the madde people, or of the souldiers with their holbardes, partisans and kniues would not haue spared them. And as concerning an other troupe of foure score of the faithfull, the most part being citizens of the same citie, which hauing beene locked vp in a great tower of the citie, were certaine monethes afterwarde (when as they fayned in a morning to bring them forth to iustice) stabbed in with daggers one after another. O that I could recite these things, with-

The burnings of houses in 4. places, and of madame de Noiblandin.

The horrible and vnnaturall murder of certaine faithfull ones being in prison.

## The Preface.

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Jer. 17. 17 & 14. 17.

The esta-  
blishment  
of the  
Church of  
Orlians in  
the Isle.

out saying with the Prophet Ieremie in the 9. Chap. O, if I had my head full of water, & that mine eies were a fountaine of teares, to the end that I might lament day and night, the slaine of the daughter of my people. But what? The peace being concluded for the third time: (O peace more cruell than any warre,) the yeare 1570. in the moneth of August, the faithfull of the Church of Orlians thinking to inioy and vse the benefite of the saide peace, were daily threatened, beaten, robbed, and were for the most part euen for the space of one yeare let & hindered, both to inioy the greatest part of their goods, as also to gather the Church together, untill the yeare of our Lord 1571. in the month of Septēber, by the friendly solliciting, that the late Lord Chatillio Lord admiral, & through the great zeale & goodwill that he had vnto these vertuous and notable men, of name, the late maister Baylife of Orlians, maister Ierome Grosnot Lord of the Isle, with certame other notable citizens of the saide citie, the Church began to gather together, as the peeces of a broken ship, in a great sheepnracke, vnto the saide place of the Isle a two small miles from Orlians, where I was called thither againe to exercise the ministry, and to beginne to reare vp this poore tabernacle, which was so desolate. But as our Lorde Iesus Christ, being  
scarce



# The Preface:

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scarce borne, and lodged in a little place at Bethel<sup>em</sup>, forthwith had such kickings and assaults, that he was constrained to retire himselfe into Egypt: euen so the saide Church of v. 14

Mat. 2. 1. 17.

Orlians, as a man would say being but about to be borne againe, and a little to gather it selfe together, that shee might knowe her selfe, felt right soone the encountinges and forces of the enemie, the exercise being broken off in the same place for a time through extorted cōmandements and wraisted proclamations, such as we reade to haue beene in the fourth of Nehemie,

Neh. 4. 1. 7. 11.

when for a time the building of the Tēple was hindered by one Sanbulat and his complices. Nowe God graunting grace to this litle flocke, to ouerpasse such lets, and stops, & the exercise being a new agreed vpon in the saide place: the furie and the slaughter of these papisticall people was no whit appeased: in such sort, that in steede of taking pitie of v. or vi. hundred per-

sones of 600 murdered

sons (which went out ordinarily enery sunday to heare the preaching and exhortation, as women, children, young and old, and that often in vnseasonable times, and by verie long iourney)

Cruelty 2.

they commonly receiued them with slinging of stones, with myer and durt, cast in their faces with iniuries, outrages, & all kinde of scornings and derisions, which the poore faithfull ones yea the women patiently did beare, praising

gainst those, which returned first the preaching in the lile.

God,



## The Preface.

The day  
of S. Bar-  
tholmewe.

700 christi-  
slaynes  
fraunce

The mur-  
ther done  
at Orle-  
ans.

God, who hadde given them this honour, to  
suffer any thing for Iesus Christs sake, untill  
that that glowning, fearfull, and blouddie  
day, of the 24. of August in the yeare 1572.  
was come, on which day I made the last Ser-  
mon in the said place of the Iſley: There fol-  
lowed a generall deluge of Christian blood,  
through out all Fraunce, and that which  
might stint euen one of the fairest and flou-  
rishingest Churches in all Fraunce, to wit, a  
700. and more, as some say Bourgeses, Inha-  
bitantes, Counselars, Aduocates, Doctores,  
and men of all qualities and conditions were  
cruellie slaughtered and Massacred, amongst  
other, there was slaine Monsieur de Cham-  
peaux: the ancientest Counsellor and next in  
place vnto the President, one of the most cour-  
teous of all the citie, Doctor Taillebois, the  
aduocate Patas, maister Iohn Baudet, and  
Gilles le Boiteux, two of the most honorable  
and best affected citizens, and so many others,  
without sparing one of the most worshipful and  
ancient olde men of the citie, who all his life  
long had beene honored amongst the chiefeſt  
bourgeses, and beloned for his liberalitie, and  
integritie, to wit, Monsieur Framberge,  
Lorde of Bretache, who drawen through the  
fieldes where he was in a waggen, was cruelly  
stricken downe in the suburbs of Portereau,  
and

# The Preface.

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& he who had all this yeare with great Zeale,  
and to his great charges, lodged the Church,  
to wit, the Lord of the Isle, of whom mention  
was made before, and who was there at the  
wedding of the king of Nauarre among the  
most auntient seruantes of his house, this man  
was partlie shot in with Harquebusiers, and  
partlie stricken downe by Halbardes within the  
citie of Paris.

The Masse  
sacre of  
the Lord  
of the Ile  
being Baj  
life of O  
lian.

Now who seeth not will some man say, that  
yet this wound bleedeth, and that ruine drop-  
peth downe without ceasing upon the desolate,  
as was said in the destruction of Ierusalem,  
in the 9.<sup>th</sup> Chap. of Daniel. Lord where are  
thy former mercies whereon wee doe waite? *Psalm 139*  
Where is the zeale & the strength of the Lord,  
and the compassion of his bowels, which are  
so dull, that the Churches of long time in  
Fraunce bee as though God ruled not in  
the middest of them? Yea who seemeth to haue  
deliuered his people so into the hands of them, *Esa. 63*  
of them (I say) out of which they cannot be  
recovered and stand up. *Lament. 4*

What hope is then there, will some say,  
or what are these remnantes of the Church,  
seeing that the greatest part hath beene lead  
as it were vnto a butcherie or to slaughter: the  
remnant for the most part forced by impati-  
ence, is in such sort turned and falne away

¶

from,

from the trueth, that it seemeth, there is no trace or path of a Church left, or that euer there had beene anie reformation had at Orlians, or in the most part of the other cities? These are (O alas) the thinges that are most true, and that which hath bin recited, is not the thousand part of the outrages, violences and miseries which haue come to the said Church. For what tongue can expresse, or what speech can viter and set forth, so manie lamentable cries as well of women, as of childrē, seeing slaine cruellie before their eyes their husbandes and fathers, as well by enforcements of their bodies, as of their consciences, and other such like outrages, that would make the posteritie euen by onelie thinking of it to quake and tremble, and now maketh vs as it were beside our selues, when we doe but by the way make anie mention thereof: as for example, this preface can not bee a full laying out, of such lamentable Tragedies: neither is it my meaning at this time, leaning those to intreate of this argument more at large, that can doe it better, & with an higher stile, and that are better informed of all the particularities, than I can be.

But this is to the end that wee may now see, and as it were put into the ballance, on the one side the afflictions and miseries of

of the said Church: And againe on the other part, may see the consolations wherewith the scriptures haue furnished vs, to the end we should know whether we haue occasion altogether to droupe and to lose our courage, as alas to my great sorrow, I see that manie haue done: and not rather euen to stirre up through our prayers those mercies and bowels of compassion in the diuine Maiestie. For wee must well remember in this behalfe, the place, that is in the 14.<sup>th</sup> Chap. of the Prophet Osee, Who is wise, & shall vnderstand these things? and prudent, and shall know the? For the waies of the Lord are right: and the iust also shall walke in them: But the vngodly shall fall therein. By which wordes it is shewed vnto vs, that it is a great wisdom, rightlie to marke the proceedings of our God, and to vnderstand the end of them, as well in his promises, as in his threatenings: for they be alwayes iust and right, and there are none but Infidels and wicked men, which stumble and fall in them. But men commonlie offend, in this that they measure the thoughtes of God, according to the thoughtes of men, & dos perswade themselves, that thinges ought to goe, and to take such course, as they imagine in their vnderstanding, the which is altogether contrarie to the Scripture. For my thoughtes (saith the Lord)

A consolation  
gainst the  
extreme  
miseries  
where-  
with God  
doeth ex-  
ercise his  
children,

- Esa. 55. 2.* are not your thoughtes, neither my wayes  
 9 your waies. <sup>x</sup> For as the heauens are higher  
 than the earth, so bee my wayes higher  
 than your wayes, and my thoughtes aboue  
 your thoughtes. Nowe wee know that the  
 thoughtes of our God are not to destroy his  
*Mat. 16. 19.* Church, against which the gates of hell can  
 haue no power, and for this cause we are com-  
 manded to beleue the Church, howsoeuer  
 she seeme not to appeare in the world: as faith  
 is not of thinges which bee apparant vnto  
 carnall eyes. Although then that sometimes,  
 stormes, tempestes and calamities bee so  
 extreme as it seemeth, that there is no  
 more face neither anie tract or footing of  
 a Church on the earth, and moreouer that  
 GOD hath left his house, and as it were  
 altogether forsaken his heritage, and as  
 it might be, leauing the welbeloued of his soule,  
 in the handes of his enemies: (Loe the verie  
 wordes, that the Lord vseth in the 12.<sup>9</sup> of Ie-  
 remie:) yet will hee dailie haue as it is said in  
 the 6.<sup>th</sup> Chap. of *Esaiah*) a tenth part: And the  
 Church shall bee made bare as a Birch, or as  
 an Oke when they shall cast their leaues, and  
 yet there shall be substance within, euen so  
 shall bee the substance of the Church, a  
 holie seede. So that euen then when she shall  
*Psa. 138. 7.* walke in the midst of aduersitie, the Lorde  
 shall

shall quicken her, and shall not leaue the worke of his handes : I say hee shall quicken her, no otherwise, than if of dead and drye bones, being inspired with a new soule and strength, they should bee gathered together and line: as it is said in the <sup>37.</sup> Chap. of the Prophet Ezechiel.

The meaning of the Lord's in sending calamities.

And as concerning the Lordes purpose, when hee sendeth such deluges and floudes to come among vs, it is partlie to the end to shewe forth vnto the whole world, his power, prouidence, goodnesse, and righteousness: partlie to the end, that wee should learne to walke by faith, to renounce our selues, and in this so fraile and miserable a life, to aspire vnto that which is euertlasting. Hee sheweth his power, when hee upholdeth his Church, in the midst of so manie euils and diseases: when as hee shall raise it vp as it were from the dead: when as in a moment hee shall make his enemies to vanish as a heape of smoke. Hee testifieth his prouidence, when as hee maketh the determined season come, to deliuer his: And contrariwise, when hee bringeth the appointed day vpon his aduersaries, as it is said in the lamentation of the Prophet Ieremie the 1. Chapter. Hee likewise sheweth his prouidence, in that of euill, hee can drawe forth

Psal. 68. 2.

Psal. 104. 11

2. 20000



**Rom. 8. 28.** good, and make all thinges to worke to the good  
 and saluation of his : drawing out of affli-  
 ctions, remedies, and profitable medicines for  
 his Church. Hee sheweth also his goodnesse,  
 first in that hee tempereth his corrections,  
 and in the midst of the greatest fiers, hee  
 comforteth and sustaineth his children, as it  
 is said in the 94. Psalme: When I had man-  
 nie thoughtes in my selfe, thy comfortes haue  
 recreated my soule. His goodnesse shineth al-  
 so in that he hath appeased his owne wrath,  
 putting an end to all calamities, as it is said  
 in the 30. Chap of Esaiah. Therefore doth  
 the Lorde put off, to the end that hee may  
 haue mercie vppon you, and likewise that he  
 may bee exalted, when hee doeth pardon vs.  
 Hee maketh his righteousnesse appeare, when  
 as hee spareth not, no not his owne children :  
**1. pet. 4. 17.** making his iudgements to beginne at his  
 owne house: euen as S. Peter saith in his first  
 Epistle and 4. Chap. But in asmuch as hee  
 hath established a covenant with his Church,  
 the which is not grounded vpon our workes or  
 worthinesse, but vppon his welbeloued  
 sonne Iesus Christ, in whom hee hath cho-  
 sen vs, loued, and blessed vs : this covenant  
**Heb. 1. 4.** is euermlasting : And for the loue thereof he  
 turneth himselfe towards his people, and he  
 maketh them this goodlie & certaine promise,  
that



# The Preface

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that is in the 89.<sup>th</sup> Psalme: I will visite their offences with a rod, and their sinne with scourges: But I will not vterlie take my louing-  
kindnesse from him: nor suffer my faith to faile him. And in the 54.<sup>th</sup> Chap. of Esaiah: Although the mountaines shall remoue, and the hilles shall fall downe: yet my louing kindnesse shall not moue, and the couenant of my peace shall not fall downe from thee, saith the Lord, who hath compassion of thee. Behold thou poore vexed & despised without anie consolation: I will make thy walles of pretious stones, and thy foundation of Saphires &c. Nowe the whole is that wee a-  
waite for him, as it is said in the 30. of Esaiah: Blessed are all they that waite for him.

But man is of a nature, first, verie impatient, so as Tertullian hath not said without cause, that impatiencie is the cause of all euils. Secödlie man is of this nature, that he will not beleene but that which he seeth: a thing altogether contrarie vnto faith. For that faith and hope which ground theselues vpon that which is scene, are properlie neither faith nor hope. Thirddie, man is so corrupted, as S. Chrysostome saith verie well in his 4. Homilie vnto the people of Antioch, that he feareth that, that he ought not to feare: & feareth not that which hee ought most to feare. Men feare

The im-  
perfecti-  
ons of  
man.

Lib. De pa-  
tientia. 2. Cor. 7.  
Rom. 8.

3

¶ ¶ iij.

death

The vse  
of affli-  
ctions

death and miseries that in deede bee no-  
thing, for they cannot separate vs from  
the grace of God, and they are so farre off  
from being able, saith Chrysostome, to sepa-  
rate vs, that if thou haue manie vices, af-  
flictions will tame them: if thou haue ver-  
tues, afflictions will make them shine, and  
appeare. But men feare not sinne which  
maketh a diuision betwixt God and vs; and  
the reward thereof, be all afflictions, pouer-  
tie, and ruines, which wee doe see fall out  
in the compasse of the whole worlde. Men  
complane enough of their losses, of their sor-  
rowes, and pauerities: but how fewe are  
there that frame their complaintes against  
their vices, against their fallshood & infidelitie,  
against their impatiēce, against their couetous-  
nesse, against their ambition, & such like wic-  
kednesse? To bee short, all, saith S. Augu-  
stine, complaine of the miseries of this life,  
and yet the most part set their heartes vppon  
it, and are more affected to it, than to the  
euerlasting and heauenlie life. How would  
it bee then, if this life were left vnto vs  
altogether quiet, sweete and delectable? Who  
would remember the kingdome of heauen?  
Who would euer aspire vnto Christ, and  
vnto the glorious and euerlasting life? Ga-  
te then, let vs acknowledge the vanitie of  
our

our thoughtes, and in steede of vexing our  
 selues and fainting, let vs woonder at the  
 diuine prouidence: acknowledging that then  
 his helpes are more neere at hand, when it  
 seemeth that GOD is farthest off from vs.  
 As Philo the Iewe once answered his fel-  
 low citizens, when as he had an ill answere  
 of the Emperour Caius, towards whom hee  
 had bin sent, to intreate for the Iewes. It  
 must needs be nowe, sayth hee, that the  
 unfallible succours of God bee verie neere,  
 syth that all succour from man faileth vs. Yea  
 but some man will say, with the Iewes in the  
 8.<sup>th</sup> Chap. of Ieremie: We haue looked for peace,  
 and we fare not the better: The time of health,  
 and lo, here is nothing but trouble. I answere  
 to this: That in amaying we must take heed  
 that we giue God leaue to appoint the time, for  
 it is enough for vs that he will come, and that  
 he will come to the purpose, and to the point, e-  
 uen then to helpe vs, when he seeth it best for  
 vs. But if we must speake of our goodly waiting,  
 Alas how do we waite or howe haue we waited  
 for him? Surely some for the most part looke ra-  
 ther to men, & to the helpes of men, thā to the  
 Lord God of Hostes, of whom a man may say  
 that which is spoken in the 4.<sup>th</sup> of the lamenta-  
 tion of Ieremie the prophet, that their eies are  
 consumed with waiting for a vaine helpe, & for  
 looking

Eusebius 2.  
 booke & 5.  
 Chap.

The obie-  
 ction that  
 hath beene  
 a long time  
 awaited.

Answer.

Retiolt or  
turning  
backe.

looking after an emptie hope, for looking for a nation that neither would, nor could saue the. But it is saide in the 3.<sup>rd</sup> of Sophonie, I will cause a poore & an afflicted people, to remaine in the middest of thee, and they shall trust in the name of the Lorde. See him, on whō we must looke, with true faith, amending so great corruptions, that are in the midst of the Churches, by seruient & cōstant calling on his holy name. Moreover others in stēde of awaiting on the Lorde, and in place of taking aduersities, as a warning from the diuine maiestie, these were (& that alas, in great nūber) stronglie throwne downe into the puddle of Idolatrie with the Papistes, throwen downe say I, yea and rushed in, even as a furious horse rusheth into a battaile: so that they carie there all the sway, & in whō there is founde greater eagernesse after Idolatrie, and towardes all kinde of iniquitie, than in those old Idolaters, who all their life long haue beene nourished up therein. I speake it with teares & in deepe sorrowe of heart, to be most true: for I did see those which were of the same troupe and band, which did goe with vs vnto the holy assemblies, to whom God had alreadie giuen fauour to overcome manie assaultes, nowe to bee so wandering and giuen ouer to a spirit of darke vnderstanding. O what other thing then are all men liuing but vani-  
tie!

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nitie! O how true is this which is spoken in the  
 27.<sup>o</sup> of Ieremie: That the heart of man is false  
 and full of deceite, and as it is saide in the fifth  
 Chap. of the same prophet: O Lorde, are not thy  
 eyes on the trueth? Thou hast striken them, and  
 they haue not sorrowed: Thou hast consumed  
 them, but they haue refused to receiue thy di-  
 scipline: They haue made their faces more har-  
 der than a stone, and they haue refused to re-  
 turne vnto thee? Feare ye not me, (sayth the  
 Lorde)? Or will ye not be afraid at my pre-  
 sence? O howe much more happie were they  
 which passed into the foure cornerd house, and  
 into other places, as it were true golde through  
 the fire, constantlie calling vppon the Lorde,  
 than those which burned them quicke, see-  
 king after Idolatrie, and the vanitie of the  
 worlde, taking the way to that fire, that ne-  
 uer shall be quenched. But what? As it  
 is saide in the 8.<sup>h</sup> Chapter of Ieremie, Shall  
 he which is fallen not rise againe? Or hee  
 which is turned awaie, shall hee not turne a-  
 gaine? Ah my brethren, I hope yet there  
 will manie be founde, who will say: What  
 haue we doone? And there shall be of those  
 of whome S. Cyprian speaketh in his trea-  
 tise cōcerning those which are fallen, whose bo-  
 dies were rather ouercome than their heart.  
 Although that this saying of Tertullia is more

In his book true, that is to say, that in the matter of faith,  
de corona and religion, this excuse of necessitie & of force  
militis. can haue no place: as if of necessitie one might

Nonnecessi-  
tie to cuill.

be compelled to do any thing against his religiō.  
For no necessitie ought to be pretended to doe e-  
uill, forasmuch as there is (saith he) but one  
necessity that ought to cōmand vs, & which is

+ simply necessary, to wit, to obey our God. If there  
be any thing therfore that should feare man, or  
should lay any necessity by enforcemēt vpon him,  
it is the greatnesse and terrour of that which is  
most great and terrible, that is to say: of the  
liuing and euerlasting God. If there were any  
allurement, pleasure or commoditie, that ought  
to drawe a man, it is the riuer of the Lords de-  
light, they be the promises of euerlasting trea-  
sures, and of the life to come: which if we tasted  
were it neuer so litle, all the world with her de-  
sight should be nothing vnto vs. And so like-  
wise a faithfull man is greater and more excel-  
lent, than this worlde, being the childe of God  
and an inheritor of him & a coheire with Ie-  
sus Christ. See wherfore such a one desireth no-  
thing of the worlde, but his whole life is a re-  
nouncing and forsaking of the world. If the que-  
stion be of punishments, banishments, or other  
penalties: they are not miserable which dy or be  
in banishment for the name of Christ: but they  
who, howsoeuer they yet liue, and are in their  
pallace



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pallaces in the middest of all their delights, are  
 iudged and condemned by the word of God, and  
 by the lawes thereof: being guiltie and worthis  
 of a thousand deathes, & of a thousand banish-  
 ments, as for example these murtherers, ydola-  
 ters, and other such like are, who haue their  
 handes embrued in the bloud of our brethren. A  
 citie is not unhappie to be unwallled, spoiled, A city wh<sup>ch</sup>  
 robbed, and outwardly ruined, and sacked: but he is vn-  
 if it be deprived of the fauor of God, if it be fil- happie.  
 led full of ydolatrie, with vanitie, with theft,  
 bloud, and with pride. Furthermore, if we doe  
 feele our selues verie weake, to sustaine the as-  
 saults, threatninges and feares amongst cru-  
 ell Idolaters: why doe we tempt God, in dwel-  
 ling amongst them? Why doe wee not come Heb. 13. 13.  
 out of our tentes, to beare the rebuke of Christ?  
 Why goe we not out of Babylon, to the ende Ha. 1. 17.  
 we be not partakers of her sinnes, and that wee 1 Cor. 6. 9.  
 receiue not of her plagues? Howe many  
 meanes might a man haue had since this fine  
 yeares, to haue retired himselfe from amongst  
 these fleshlie people, so thirstie after the bloud of  
 the faithfull? Who is he that would abide one  
 night amongst Scorpions? Who is hee which  
 would not quickelie unharbour himselfe, see-  
 ing his house on a fire, how deere soeuer it were Dwelling  
 vnto him? Who is hee which would remaine amongst  
 in the fairest citie of the world, in which hee Idolaters,  
 verie dan-  
 couldgerous.



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Dwelling  
amongest  
Idolat ers  
is verie  
daunge-  
rous,

math: 5.

Whence  
infirmi-  
ties pro-  
ceede.

Mark 9. 23

psal. 145. 19.

could haue no bread? What order then is there, that they shoulde sojourne amongst them so long time, amongst whom there can be founde no true bread, and amongst whom there is neither faith, nor loue, nor yet respect of anie person? We are in this worlde to knowe and serue God: and the time of our life being so short, ought we not to enforce our selues to the uttermost to bestowe that as well as is possible? For as S. Cyprian hath verie well sayde in his treatise of twofoulde Martyrdome, All the life of man ought to giue witnesse to GOD: not that he hath any neede or maketh much reckoning of our Martyrdome or witnessing of him, but that it pleaseth him, that his glorie should be thus aduanced, and declared amongst men, by men. Nowe my brethren, considering that these great infirmities, which are at this day founde in many, proceede from no other thing, but onely through default of not being well grounded and rooted in the faith, and also because we pray not vnto God, so often and so earnestlie as were requisite: (For all thinges are possible to the beleeuer: and the beleeuer also hath this aduantage, that God heareth and fulfilleth his desires) I haue thought to comfort, and to strengthen more and more those which through the  
grace

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grace of GOD remaine firme and constant *Psal. 145. 19.*  
 untill this present : as also to give courage *The purpose of the Author in this booke*  
 againe unto them which haue lost it, and suffer themselves willingly to be borne with the  
 tempest of Idolatrie, that there is nothing more  
 fitte and to the purpose, than to set before your  
 eyes the Articles of our faith, with short me-  
 ditations and prayers, that shall give unto you  
 a briefe knowledge and vnderstanding thereof,  
 being as it were the verie iuice and substance:  
 to the ende also, that this may shortly put you  
 in remembraunce of the pure doctrine which  
 was preached unto you. For this is our  
 glorie, euen of vs all which haue beene your  
 Pastors, the testimonie of our conscience, that  
 in simplicitie and godlie purenesse wee haue  
 beene conuersant amongst you, preaching  
 unto you the word of God. And wee are not  
 ignorant, in meane while that this is an au-  
 nient subtiltie and craft of the Diuel, and of  
 the wicked, in the midst of their greatest  
 wickednesse, to slander good men, and the  
 trueth. So was Elias slandered by Achab  
*Mat. 11. 19.* as a seditious person, so was Iesus Christ char-  
 ged with faultes. So did that abhominable  
 Nero, who hauing set the citie of Rome  
 on fire, layd all the fault vpon the poore Chri-  
 stians. Wee doe not doubt at all, but a man  
 may

*2. Cor. I. 12.*

The flanders of the  
 aduersaries. *1. Kin. 18. 37.*  
*1. 2. 34*

*Achab*

*Nero*

may finde some of our renegates, which to receive the service to the contrarie side, and to reape the benefite of a flattering tongue, both haue and doe straine themselves to misuse vs in speech: and not onely with the like speech falslie to misuse vs, but also to make odious euen the whole doctrine of the holie Gospell. But he whome we doe serue knoweth vs, and we call none other but the conscience of those who haue hard vs, and haue seene our behauiours in witnesse of our affection towards you, & of our chearefulnesse and readines, wherewith all we haue beene alway accompanied, preaching vnto you the pure word of God, so much as was possible for vs, and that you could be suffered to heare the same. The worlde hath also seene & known of long time the impieties of this seat of Rome: many Emperours, yea and many kinges of Fraunce, haue prooued their insolencie, and crueltie. Fraunce, alas, seeth at this day the detestable vntrustinesse, treasons, violences, and murthers, the like not hearde, which that Apostaticall Romish seate hath bredde and brought forth vnto vs, and for the which they haue many times made bonfires, yea and great triumph: but all in vaine: wee shall weepe and the worlde shall laugh: in the meane time our heauinesse shall one way bee turned into ioy which the world shall not be able to spoile vs of.

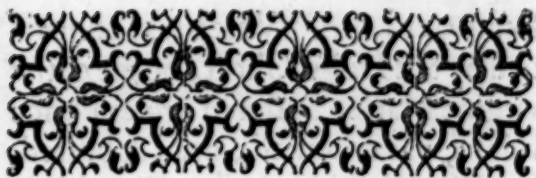
And

And how much better shall it bee to weape in  
 this world than in the other, and to reioyce in  
 the life to come, than in this vale of miseries?  
 The order then that wee keepe in this booke is, The order  
kept in this  
booke:  
 that wee drawe to the Articles of the faith, as  
 close as is possible, certaine places of the holie  
 scripture which serue best to explaine them,  
 and make them cleare, with prayers and me-  
 ditations to that purpose, to the end that as  
 faith and prayer ought to be ioyned together,  
 so euerie one might bee resolved in the faith,  
 & be pricked forward to prayer. True it is that  
 in that which tyed me to those prayers and me-  
 ditations which were before imprinted, I haue  
 not altogether kept such order as I desired:  
 neuerthelesse, these prayers nowe are brought  
 into a better order, than those that were be-  
 fore, and are augmented with manie good-  
 lie places. And this booke will serue as a Chris-  
 tian Manuel, to the end to teach euerie one  
 to see euerie houre of the day, and euerie  
 Moneth of the yeare, that is to say continu-  
 allie what hee ought to beleene and meditate  
 vpon: as also, what was the whole Catechisme  
 or manner of instruction of youth vsed by the an-  
 cient fathers, like as Augustine witnesseth in  
 his Enchiridion, that is to say, in his Manuel,  
 that it contained the meaning and exposition  
 of the Creede and the Lordes prayer, Where-  
 fore

fore I hope that this little treatise so renewed  
 and digested into such order, will serue not  
 onelie to direct vs, how to make our prayers,  
 for all kinde of necessities and wantes, but also  
 for an instruction, more and more to confirme  
 those that are the true faithfull, in the princi-  
 pal pointes of our saluation, whereby the true  
 Church of God is discerned from that false  
 and bastard Church, which wanteth both true  
 Ephe. 3. 14 faith, & true innuocatio. Now I bowe the knees  
 of my soule to the Father of our Lorde Iesus  
 16 Christ, to the end that according to the riches  
 of his glorie, he will graunt vs, that wee may be  
 strengthened by his spirit: that Christ may  
 dwell in you through faith, through the which  
 you may be rooted and grounded in all true  
 knowledge of his will. And as it hath pleased  
 him in the middest of so manie floudes miracu-  
 louslie to keepe the Pastors of your Church,  
 whom God be praised, he employed alwayes to  
 his seruice: that it will please him to shewe  
 you this fauour, raising vp your estate as from  
 death, to haue strength to reioyce againe and  
 that quicklie: to the end that we may altoge-  
 ther, as it were created anew, sing vnto him  
 a newe song, to his honor, vnder the protectiō of  
 the shadow of his winges. Frō S. Lābert, with-  
 in the countie Palatine this 20. of Iuly. 1578.

Daniel Toussain.

THE



## THE FOUNDATION

and spring of all holy prayers and christian meditations ought to be faith. Behold wherefore we shall set heere in the entrie, the articles of our faith, which some call the symbole of the Apostles, as in deede they conteine a summarie of the Apostles doctrine, as is to be seene of that which is written in the 15. Chap. of the 1. vnto the Cor. vers. 3. & elsewhere: & it is to be seene by the writings of the elders (as by the catechisme of Cyrill, and the treatise of S. Ambrose, of Cayne and Abell, and in the 8. Chap. of S. Augustines booke named Enchiridion that is to say Manuel) that these Articles of the faith were holden amongst them as the true beginninges, and foundation of Christian religion.



Beleeue in God the Father almightie, maker of heauen and earth. And in Iesus Christ his onelic sonne

sonne our Lord. Which was conceiued by the Holie Ghost, borne of the virgine Marie. Suffered vnder Ponce Pilate, was crucified, dead & buried, he descended into hell. The thirde day he rose againe from the dead. He ascended into heauen, and sitteth on the right hand of God the Father Almighty. From thence shall he come to iudge the quicke and the dead. I beleue in the Holie Ghost. The holie Catholike Church. The communion of Saints. The forgiuenesse of sinnes. The resurrection of the bodie. And the life euerlasting. Amen.

*IN the yeare of our Lord 273. in the Synode of Antioch, was condemned the heresie of Samosatenus, who would not anowe Iesus Christ to be the worde subsisting: but made thereof a sound or decree of God, not a seconde person of his diuinity: in such sort as against his errors was published a confession by George Neoecesarientis, as is to be seene in the 3. booke of Eusebius.*



**I**N the yeare of our Lord about 332. was vnder Constantine the Great assembled a Synode, or Councel, to the assisting whereof there were 328. Bishoppes at Nice a citie in Bythinia, there where was chieflie condemned the heresie of Arrius: who dined the true sonne of God equall with the father, and of the same substance. In this Synode were made plaine and cleare against Arrius the Articles of faith which concerne Iesus Christ by a confession as followeth.

1. Synode  
called vni-  
uersall.

- I** Beleeue in one God, the Father Almighty, maker of heauen and earth, and of all things visible and inuisible. The Sym-  
bol of  
Nice,
- 2 And in one Lorde Iesu Christ, the onely begotten sonne of God, begotten of his Father before all worldes.
- 3 God of God, light of light, verie God of verie God: begotten, not made, beeing of one substance with the Father, by whome all thinges were made.

¶ ¶ ¶ iii.

4 Who

- 4 Who for vs men , and for our saluation, came downe from heauen.
- 5 And was incarnate by the Holie Ghost, of the virgin Marie , and was made man.
- 6 And was crucified also for vs , vnder Poncius Pilate, he suffered and was buried .
- 7 And the thirde day he arose againe according to the Scriptures, and ascended into heauen , and sitteth at the right hand of the Father.
- 8 And he shal come againe with glory, to iudge both the quicke and the dead , whose kingdome shall haue none ende .
- 9 And I belecue in the holie Ghost , the Lorde and giuer of life , who proceedeth from the Father and the Sonne , who with the Father and the Sonne together , is worshipped and glorified , who spake by the Prophets .
- 10 And I belecue one Catholike and Apostolike Church .
- 11 I acknowledge one Baptisme, for the

the remission of finnes.


12 And I looke for the resurrection of the dead, & the life of the world to come. Amen.

**I***N the yeare of our Lorde 386. there assembled at Constantinople the second Synode Councell. called vniuersall, which confirmed and ratified the confession made at Nice, adding onely that which followeth against the heretike Macedonius, who denied the true diuinitie of the holie Ghost:*

We belceue in the holy Ghost Lorde and giuer of life, proceeding from the father and the sonne, who with the father & the sonne together is worshipped and glorified.

**H***Eere followeth the Symbole or confession of Athanasius Bishoppe of Alexandria, being chosen sine monthes after the Councell held at Niece, who hath abiden great combats for the pure doctrine of the sonne of God against the Arrians.*

Whosoer

1  Hosoever will be saued;  
before all things it is ne-  
cessarie that he holde the  
Catholike faith,

2 Which faith except  
euerie one doe keepe holy and vnde-  
filed: without doubt hee shall perish  
euerlastingly,

3 And the Catholike faith is this;  
that we worship one God in Trinitie,  
and Trinitie in vnitie.

4 Neither confounding the persons;  
nor diuiding the substance.

5 For there is one person of the Fa-  
ther, another of the Sonne: and ano-  
ther of the Holie Ghost,

6 But the Godhead of the Father, of  
the Sonne, and of the Holie Ghost is  
all one; the glorie equall, and the ma-  
iestie coeternall.

7 Such as the Father is, such is the  
Sonne; and such is the Holie Ghost.

8 The Father vncreate, the Sonne  
vncreate: and the Holie Ghost vn-  
create,

The

The Father incomprehensible, the 9  
 Sonne incomprehensible : and the  
 Holie Ghost incomprehensible.

The Father eternall, the Sonne 10  
 eternall: and the Holie Ghost eter-  
 nall.

And yet they are not three eter- 11  
 nalles : but one eternall.

As also there bee not three incom- 12  
 prehensibles, nor three vncreated:  
 but one vncreated, and one incom-  
 prehensible.

So likewise the Father is almight- 13  
 tie, the Sonne almightie : and the ho-  
 lie Ghost almightie.

And yet they are not three almight- 14  
 ties : but one almightie.

So the Father is God, the Sonne 15  
 is God : and the Holie Ghost is God.

And yet are they not three Gods: 16  
 but one God.

So likewise the Father is Lord, the 17  
 Sonne Lorde : and the Holie Ghost  
 Lorde.

And yet not three Lordes: but one 18  
 Lord,

sp.

Lorde.

19 For like as wee be compelled by the Christian veritie, to acknowledge euerie person by him selfe, to be God and Lorde: So are wee forbidden by the Catholike religion to say there be three Gods or three Lords.

20 The Father is made of none: neither created nor begotten.

21 The Sonne is of the Father alone: not made nor created, but begotten.

22 The Holie Ghost is of the Father and of the Sonne: neither made, nor created, nor begotten, but proceeding.

23 So there is one Father, not three fathers: one Sonne, not three sonnes: one Holie Ghost, not three holy Ghostes.

24 And in this Trinitie, none is afore or after other: none is greater, nor lesse than another.

25 But the whole three persons bee coeternall together and coequall.

26 So that in al things, as is aforesaid:  
the

n.

the vnitie in Trinitie, and the Trinitie  
in vnitie, is to be worshipped.

He therefore that will bee saued, 27  
must thus thinke of the Trinitie.

Furthermore, it is necessarie to 28  
euerlasting saluation: that hee also  
beleue rightly in the incarnation of  
our Lord Iesu Christ.

For the right faith is, that wee be- 29  
leeue and confesse, that our Lord Ie-  
sus Christ, the sonne of God, is God  
and man.

God of the substance of the father, 30  
begotten before the worldes: and  
man of the substance of his mother,  
borne in the world.

Perfect God, and perfect man: of 31  
a reasonable soule: and humane flesh  
subsisting.

Equall to the Father, as touching 32  
his Godhead: and inferiour to the fa-  
ther, touching his manhoode.

Who although he be God & man, 33  
yet he is not two, but one Christ.

One, not by conuersion of the 34  
God.



Godhead into flesh: but by taking of the manhoode into God.

35 One altogether, not by confusion of substance, but by vnitie of person,

36 For as the reasonable soule & flesh is one man: so God and man is one Christ,

37 Who suffered for our saluation, descended into hell, rose againe the third day from the dead,

38 He ascended into heauen, he sitteth on the right hande of the father, God almightie.

39 From whence hee shall come to iudge the quicke & the dead.

40 At whose comming all men shall rise againe with their bodies.

41 And shall giue account for their owne workes.

42 And they that haue done good, shal goe into life euerlasting: and they y haue done euil, into euerlasting fire.

43 This is the Catholike faith, which except a man beleeeue faithfully, hee cannot be saued,

**I**N the thirde generall Councell which was The third  
 assembled at Ephesus vnder the Emperour counsell.

Theodosius the younger about the yeare  
 of our Lorde Iesus Christ 430. was resus-  
 cited and condemned the error of the here-  
 tike Nestorius: the which would not ac-  
 knowledge with the Christian Church, whē  
 as the worde became flesh, that the two na-  
 turs diuine & humane were knit in one per-  
 son or substance, and that vnseparable: But  
 did teach howe they were onely knit by an  
 assistance or dwelling together: whereof  
 he would not anowe that the virgin hadde  
 borne the sonne of God, or that the sonne  
 of God had suffered for vs. That which was  
 to make nothing euen all the mysterie of  
 our redemption: if he which was borne of a  
 virgin, and hath suffered for vs, had not  
 beene true God: hauing personally knit  
 vnto himselfe our nature, after the which  
 hee was borne of the virgin and hath suffe-  
 red on the crosse.

In the fourth generall Councell, in which: did  
 the Emperour Martianus assist at Chal-  
 cedon: was condemned the heresie of Eu-  
 tiches the monke: the which monke fell in-  
 to another extreme error contrarie vnto  
 that of Nestorius: in such sort kni-  
 ting

ing the two natures in Christ as hee foundeth them, and in place of a person, he leaueth as it were but a nature: Whereof the Fathers of the councell to make cleare this matter, did set out the confession which followeth.

Wee confesse and acknowledge one onelie Iesus Christ our Lorde: perfect in diuinitie and also in humanitie, verie God, and verie man, of a reasonable bodie and soule: equall to the Father as touching his Godhead, and coequall with vs as touching his manhoode, and like vnto vs in all thinges sinne excepted: begotten of the Father before the worldes according to his Diuinitie, and in the latter dayes begotten of the virgine *Marie* mother of the Lord, for our sakes and for our saluation as concerning his humanitie: One onelie and also Sauour in two natures, without confusion, conuersion, diuision, and separation: The differēce of natures be not takē away through the vnion, but rather the propertie of both natures being kept concurring in one person or substance: not to diuide them into two persons, but

to

55  
to the end that hee alone might be our  
onely Sauour : as the Prophetes haue  
prophefied thereof, and he hath taught  
vs , and the Symboles of the Fathers  
confesse him,

*It is to bee noted that although the said  
Symbols and confessions are amongst the pa-  
pistes , yet notwithstanding they cease not to  
persecute to the uttermost those which with  
all their heartes beleene the alone comprised  
Doctrin : Wherein is to bee seene that they  
haue not those confessions but upon the paper,  
for they doe not beleene in them : and that in  
stead to be the true Catholikes , they persecute  
them . For as wee see in the Code of Iustinian  
and in the 9. booke of his tripartite histo-  
rie the 7. Chap. The Gretian Emperours,  
Valentinian and Theodosius made an Edict  
and declaration , that they would hold those  
for good Christians and good Catholikes ,  
which followed the Doctrin that was taught  
by S. Peter , and did beleene in the Trinitie  
and of Iesus Christ according as it is here be-  
fore said . Nowe men doe not hold them for  
Catholikes , unlesse one beleene the blasphe-  
mies of the Pope and of his traine , who sitteth  
in the Temple of God , as a God , making lawes  
at his pleasure , and profaning the pure ser-  
uice of the Lorde.*

*Here*

*Here followveth the consideration  
of the first Article of our faith,  
containing manie goodlie Do-  
ctrines.*

**Of Faith.**

**Of the Trinitie.**

**Of the Creation.**

**Of the Prouidence.**

**Meditations and Prayers**  
**vpon the Articles of**  
**the Faith.**

*I beleene in God.*

**Of Faith.**

**CONSIDERATION,**

**LL and curie**



*Science* hath his rule  
 and their principles;  
 but the true foundation  
 of Christian religi-  
 on, is to beleue:

For after that man by  
 distrust, and through curiositie had  
 sinned and was fallen, it was the coun-  
 sell of God that by faith he should bee  
 saued: And willing as it were to be too  
 out- wise, and so to knowe good from  
 euill, hee straid out of the way, that  
 through the preaching of the crosse of  
 Christ, that is reputed for follie in the  
 worlde, he might be guided to saluation.  
 Let therefore saith *Tertullian* curiosities  
 now giue place vnto faith: and let faith  
 bee no more iustified by men, or by

Ruffin  
 vpon the  
 Symbole.

The prin-  
 ciple of  
 Christian  
 Religion.

Gen. 3.  
 1. Cor. 1. 23

In the  
 Booke of  
 the pre-  
 scriptis of  
 heretikes.

B

the

*Mat. 9. 12.*

*Ioh. 10. 31.*

Where-  
fore was  
the Bible.

the people: But let all people and men be tryed and prooued by faith, and then approoued onelie, when they shall belecue. For it is also neuer spoken or said in the Scripture, thy great skill or knowledge, thy great riches, or thy great preheminance saue thee: but, *Thy faith hath saued thee*. And behold wherefore all the Bible is written, to wit, that wee might belecue howe Iesus Christ is the Sonne of God, and that beleeuing therein we might haue euerlasting life. O therefore howe much is the doctrine of the Gospell necessarie and fit for vs, seeing that it is as *Paule* saith in the 10. 17 to the *Romanes*, the woordes of Faith, whereby the Lorde kindleth and maintaineth faith in our hearts! O how great also is the vnspeakable goodnes of this mightie God, which giueth vs blessednes and euerlasting life for nothing: and requiteth no other thing of vs, but that we put our trust in him, and that we doe beleue in his worde. O blessed we, for whose sake he hath so louinglie spoken, yea sworne and made an othe, that hee would be vnto vs a father and sauour: But woe & more than accursed are those that beleue not in the Lorde, who hath



hath confirmed and ratified so manie  
 goodlie and solemne promises by oth,  
 yea, by the precious bloud of our Savi-  
 our. For Christian faith is not an opinion *What*  
 or light beleefe of all that a man might *Faith is,*  
 set before vs, but it is the gift of God, *Eph. 2. 8.*  
*Ephes. 3.* and a worke of God, *Iohn 6. 29.*  
 by which gift, and woorke of the Lord,  
 wee are brought vnto a certeine know-  
 ledge of his will, by the meanes of his ho-  
 lie promises made in his woorde, as S.  
 Peter, in the first of S. Iohn, saith, *Wee Ioh. 6. 69.*  
*haue beleened and doe knowe, that thou*  
*art Christ:* and S. Paule in the first of  
 the second to Timothy, *He hath giuen vs 2 Tim. 1. 7.*  
*a spirit of a sounde minde: and wee knowe*  
*uerie wel, in whome wee haue beleened,*  
*and wee are perswaded, that hee is able to*  
*keepe that gage, &c.* And therefore we *Rom. 4. 20.*  
 giue glorie vnto God, beleeuing in the  
 promises of our God, being certeine and  
 fullie assured, that that which hee hath  
 promised vnto vs, hee will and can doe  
 it, to wit, to forgie vs our sinnes, and e- *The ef-*  
 uerlasting life, through Iesus Christ, who *fects of v. 25.*  
 was deliuered to death for our sinnes, and *Faith,*  
 rose againe for our iustification: by  
 whom also wee haue peace with God, *Rom. 5. 1.*  
 and haue accessse through faith vnto his *v. 2.*

fruit

Bij,

grace,

## I beleene in God.

Rom. 3. 2.

grace, wherein we stand and reioice vnder the hope of the glorie of G O D to come : calling also vpon his name in all our needes and necessities, as it is said in

2 Cor. 4. 13.

the *Psalme* 116. 20. *I haue beleued, and therefore haue I spoken :* and in the tenth

Rom. 10. 14.

of the *Rom.* *Let vs call on him, in whom we doe beleene.*

Things

contrarie  
vnto faith.

By this it appeareth, that there are three things, which cheeflie are contrarie vnto faith.

I.

First, the despising of Gods word, and of the preaching of the Gospell : seeing that the Lord inspireth our hearts by this meane, and giueth vs also faith : not willing that our beleefe and saluation should bee builded vpon mans discourse, or fleshlie wisdom, but vpon him alone.

II.

Secondlie, the doubts & distrusts are contrarie vnto faith : if a man doe not resolute himselfe in G O D : if a man walke in vncertaintie : if a man doe not assure himselfe of his saluation as it is seene in the Papistes, howe they in this behalfe doe commit a double fault. In the first place, as it is to be seene in the sixt session of that goodlie counsel of *Trent*, 9. Chapter. They taught how it was a vaine trust, when as men did fidlie assure

Double  
errours in  
the Papal-  
tie, in the  
maner of  
Faith.

assure themselves of Gods grace; and  
that none could knowe an assurednesse  
by faith, that he had the grace of God.  
O how bare, weake and vnable of pow-  
er should our consolation bee against  
sinne, the diuill and hell, namely in the  
article of death; if this doctrine tooke  
place. For that which they say, howe-  
man because of his infirmities; can-  
not so assure him in his God. The an-  
swere is easie, to wit, that the certaintie  
of faith, is of God and of his word, and  
not of our strength and merites or deser-  
uings: and therefore it ouercometh  
all our weakenesse. For we be also saued  
not after the greatnesse and weakenesse  
of our beleefe: but through the excellen-  
cie and mightinesse of him, in whom we  
doe beleefe, that is to wit, Iesus Christe:  
in such sort as weake faith leaueth not  
off to be a faith to saluation, because it  
apprehendeth the euerlasting Sonne of  
God. The other error of the Papists is,  
that not fullie trusting in the Lord, they  
call vpon Saints of both kindes, not con-  
sidering, how that we do beleefe in one  
onely God, and we must also call vpon  
God alone: For we doe call vpon him,  
in whom we doe beleefe and fully put  
our

our assurance, *Rom. 10. 14* as also in the *44. Psalme*: The Church protesteth not to haue lifted vp hir handes to a strange God. To be short, there is nothing more contrarie vnto faith, than the distrust of the goodnesse, fauour, and assistance of our God; or to think y he hath not heard our praers: seeing that it is his property tie to heare them, as *David* saith in the *65. Psalme*, *All creatures shall come vnto thee; because thou hearest their prayers.* They shone there also against the nature of faith, which do not beleue that which they doe see, and so soone as they see no succour, prosperitie, and riches; they are discouraged and leaue religion. And as it is said in the eleuenth Chapter to the *Hebrues*; & there proued by manie goodlie examples; that faith is the rest or stay of the thing a man hopeth for; & a shew of things a man seeth not.

For *S. Augustine* saith, Man beleueth with the heart, not by the hand vnto righteousness: so as diuers beleue not that which they doe touch with the hand, or doe see with the fleshlie eye.

Thirddie, this of all other is contrarie vnto faith, to purpose or to set forth, or to establish anie other thing than Christ  
the

the sonne of God, vpon whom we ought *Rom. 1. 4-9.*  
to trust, be they our works, riches, or  
men: for establishing vs vpon our selues;  
we doe ouerthrowe so much as lieth in  
vs the righteousnes of God. And so we  
deceiue our selues, because that there is  
none other name, but the name of Iesus, *Act. 4. 12*  
by whom wee shall haue life, prosperi-  
tic, saluation, and in summe, all maner of  
blessings.

*A Prayer vnto God to obtaine true Faith  
and increase therein.*

**O**UR Lorde God, Father of light,  
from whom proceedeth euerie good *S. Iames. 1. 17.*  
and perfect gift, which hast promised to  
powre vpon thy seruants the spirit of *Zach. 12. 10*  
grace, and of prayer: we most humble  
beseeche thee, that for the loue of thy *Ephes. 1. 4*  
sonne Iesus by whom it hath pleased  
thee to choose vs, and to blesse vs in all  
spirituall blessing, let it please thee also  
to giue vs a truenesse of faith, by the  
which wee may comprehend this large- *Eph. 3. 18.*  
nesse, depth, length, and height of thy  
delight towards vs, to trust and comfort  
our selues in thee all the daies of our life,  
& to bring forth y fruities to thy honour

and glorie, and to the comfort of our  
 neighbours: Let this faith be a liue,  
 Gal. 5. 6. lie faith, a speaking faith that may call  
 yppon the name of thy Sonne onlie,  
 a working faith through Charitie, a  
 faith patient in aduersitie, a faith over-  
 1. John 5. 4 coming the worlde, by the meane of  
 thy inuincible strength, and that thou  
 hast a desire to be ours: O Lord this is  
 thy commaundement that wee doe be-  
 leue in the name of thy sonne Iesus  
 1. John 3. 23 Christ, and that wee love one another.  
 But alas, we doe knowe that faith is not  
 2. Thes. 3. 2 giuen to all men, & how that it is an old  
 complaint of the Prophets and also of  
 Esai. 53. 1. the Apostles which say, Lord who hath  
 1. Cor. 12. 13 giuen credit or belieto vnto our prea-  
 ching? O God and Father, there are of  
 Rem. 16. 16 the other side so many false Prophets  
 and deceiuers of the worlde, that loo-  
 4. 1. 1. forth their dreames & wordes in steade  
 of thy holie and infallible worde, and  
 2. Cor. 11. 13 that knowe in the meane tyme to trans-  
 forme themselues into angels of light,  
 2. 1. 1. so many are the assaules of miseries and  
 persecutions, which make men wilde on  
 feare: to be short, so great is the vani-  
 tie and weakenesse of our nature, that it  
 suffereth vs to be easilie caried away, if  
 thou



thou (most mercifull Father and mightie <sup>John. 4. 4</sup>  
 GOD) diddest not worke in vs that <sup>Ephes. 3.</sup>  
 which thou doest commaund vs, and if  
 thou thy selfe diddest not bring vs to thy  
 Sonne, we could not come vnto him; <sup>John. 16. 13</sup>  
 and vnesse he did giue vs leaue to come  
 vnto thy throne of grace, we could not <sup>Rom. 8. 35 Gal. 4. 6</sup>  
 approach thereunto. & if thy spirit did  
 not guide vs into all truth, and yeeld  
 vnto our heartes this witnesse, how  
 thou art our Father, we could not crie  
*Abba Father*. Therefore wilt thou graunt  
 vnto vs O thou onelie true God, three  
 persons in one substance, God the Fa- <sup>Act. 1. 9.</sup>  
 ther, the Sonne and the holy Ghost, ac-  
 cording vnto thy promises, to purifie my  
 heart through faith, making thy abode  
 in thy poore creature, keepe my spirit  
 from all temptation of error, my heart  
 from delighting in anie other thing, than <sup>John. 14. 23.</sup>  
 in thy good pleasure, and in thy word  
 and my will to desire none other  
 than thy selfe, that art the soueraigne  
 goodnesse, which art my all, my por-  
 tion, and that hauing thee and louing  
 thee, I may despise this world, and for-  
 sake all vanities, to tast, and to saour  
 the delightes of thy dwelling place, lo-  
 uing nothing but thee; and for the loue  
 of

10 *I beleue in God.*

- x *1 Cor. 5. 7* of thee, to awaite the blessed houre  
*Ephes. 4. 13* whenas I shall no more by faith, but by  
 sight, and that dailie so increasing in  
 faith, I may come vnto the measure and  
 x *2 Tim. 4. 8* fulnesse of perfect stature, one day to  
 receiue the incorruptible crowne of  
 glorie, hauing fought the good fight of  
 faith, and in the beholding of thy face at  
 thy right hand to fegle the true fulnesse  
*Psalm. 16*  
 11. of ioy and gladnesse. So be it.

*There is set downe vnto vs a goodlie exam-  
 ple and pourtraict of Jacobs wrestling,  
 and of the faithfull victorie in the 32.  
 of Genesis. verse. 24.*

- Gen. 32. 24.* Then there wrestled a man with *Jacob*  
 25. vnto the breaking of the daie; and  
 when he sawe that he could not preuaile  
 against him, he touched therefore the  
 holow of his thigh, so that the holow  
 of *Jacobs* thigh was loosed as he wrest-  
 26. led with him, and he said, Let me goe, for  
 the Morning appeareth: who aunsw-  
 red, I will not let thee goe except thou  
 27. blesse me. Then said he vnto him, what  
 28. is thy name? And he said, *Jacob*. Then  
 said he, thy name shall not be called *Ja-  
 cob* anie more; but *Israel*: because thou  
 hast

hast had power with God, thou shalt also preuaile with men.

A MEDITATION vpon the said text.

**M**Ans. life, to be compared vnto the truth, is but a continuall combate vpon the earth: and namely the life of the faithful: yea, and whosoever dooth truelie belecue, ought to make his account, that he must suffer manie assaults. Now the temptations are not of one kinde, where with it pleaseth this gracious God to stirre vp those with warfare, to whome he hath bestowed anie of his graces. *Abraham* going forth out of his countrie, was tryed and prooued by dearth, and not long after, through warres which he had vpon his arme or hand: and then, vnto the measure as he did warfare, he was yet further prooued with a stronger temptation, when it was commaunded him to offer his onelie sonne *Izaac* in sacrifice. *Jacob* the good Patriarch, had truelie his part of temptations with *Laban*, and also of the behalfe of his brother *Esau*. But the fight was verie rude and hard, when as the Lord

Gen. 22. 1-10

Gen. 24. 14-15-16

Gen. 29. 1-12

Lord himselfe fought against him. For it appeareth that the match was verie ill made, when that the Euerlasting should wrestle against a creature which was not but like stubble, or as dust in his presence. But this was the fight that did get vnto him also the greatest honor, and hath richlie beawrified him with this name *Israel*, as if that he had bene the ruler of the Lord. *Gen. 32. 28* Behold, howe the greater that the assaults are which doe arise or come vnto the faithfull, so much the more is the victorie glorious. Therefore let vs not finde it strange, neither be discouraged if men doe wrestle against vs at a me time, for God himselfe also will so doe, when as it seemeth that he will neither comfort nor heare vs. So wrestled he with *David*, when as he said in the 77. *Psalm*. My soule refused comfort: I did thinke vppon God, and was troubled: I prayed, & my soule was full of anguish. So wrestled Iesus Christ with the woma of *Cana*, and as it seemed to repulse her altogether. But how had she the victorie? Euen through faith and perseuerance, in such sort, as the Lord suffering himselfe to be overcome, said vnto her, *Q*

O woman, great is thy faith, be it to thee as thou desirest. See howe the v-  
 uincible Lord suffereth himselfe to be o-  
 uercome by our faith, and also by our  
 prayers. For first of all, hee doth not af-  
 faie and prooue all his strength against  
 vs. Secondly, he himselfe furnisheth vs  
 with armour and weapon, in such sort  
 as wee be (as *S. Paule* speaketh in the  
 6. to the *Ephesians*) strengthened in the  
 Lorde, and in the power of his might &  
 force, and clothed with all the armours  
 from God. Therefore it is not without  
 some checke mate, and without also re-  
 ceiuing some litle wounde, as *Iacob* had  
 a certaine crush in his thigh. For hee  
 wil make vs truly feelee how we be but  
 men, and that we should walke in hum-  
 blenesse. What braue souldier is he that  
 would not haue his Thigh crushed in  
 peeces, or else receiue some other fore  
 wounde, so that hee might haue the vi-  
 ctorie? Are not these the markes of the  
 valiant souldiers, wherof they vant and  
 boast, to wit their skarres and maimes, to  
 shewe how they haue beene the first at  
 the medley or fight? Therefore let vs  
 not be greued, if we doe receiue in this  
 world some losse, beatings and skarres  
 for

v. 28.

Gen. 32. 25.

for Christes sake, and let vs not thinke to be overcome, what euill so euer hap-  
peneth, but to be overcommers, so long  
as by faith we doe surely hold our selues  
in the Lorde.

*An other goodlie example taken out of  
the 13.<sup>th</sup> Chapter of Iob to bee used in the  
middest of the greatest Temptations.*

**Iob. 13. 15.** *Though he slay me, yet wil I put my trust  
in him, and will reprove my wayes in his  
sight. He shalbe my saluation also, for the  
Hypocrite shall not come before him, &c.*

#### CONSIDERATION.

**B**Ecause of the doubtfulnesse of this  
worde Loe, in the Hebrew tongue,  
some reade this Text thus: See, he will  
slaie me, and I will not awaite or looke  
for any more, as if he should say, I haue  
nothing else to awaite after. Neuerthe-  
lesse, this is the meaning and intent of  
Iob, to say, Albeit that God kill me, and  
that there is not herein anie apparaunce  
after my death, to looke for any more  
good of the Lorde: yet so it is, that I will  
not leaue off from acknowledging my  
selfe a sinner, reprovuing my waies, and

to holde him for the God of my saluati-  
on, who also quickeneth dead thinges,  
as by the deawe of the spirite, he causeth  
to spring foorth those things that seeme  
as dead: euen as it is sayde in the 26. of  
*Esaie*. 5. 19. Therefore it is the propertie  
of Faith not to limite any thing to God,  
but to suffer him, yea if he would kill vs,  
or bring vs to dust. And in the 78. *Psalm*  
the *Iewes* are reprovied intempting God  
and to limite the holie one of *Israell*.  
Contrariwise, the faithfull say: My soule  
keepeth silence vnto God. Euen as it is  
sayde in the 62. *Psalm*, ver. 1. and pati-  
ently abideth in the Lorde and suffering  
him that knoweth to draw out of darke-  
nesse light, and out of death, life: and  
who also declareth his Power, Strength,  
and Vertue in our weakenesse 2. to the  
*Cor.* 12. Wherefore doe not we remem-  
ber this infinite power of the euerlasting  
Lorde, in the midst of our Anguishes?  
Why doe not we beholde the Prince of  
life, in the midst of the shadowe of  
death: and also vnto him who through  
his death hath giuen vs life? And whose  
goodnesse is better than life it selfe? As  
it is sayd in the 63. *Psalm*, O that we had  
truely the excellent greatnesse of his  
power



power before but not done to vs which  
do beleue through his force & strength,  
whereby hee hath wrought it in Christ,  
when he raised him vp from the dead,  
and made him to sit at his right hand, ac-  
cording as S. *Paul* speaketh in the 5.  
Chap. of his Epistle to the *Ephesians*.  
Howe much more of courage would we  
be, when namely we should receiue it as  
the sentence of death in our selues: if we  
do come againe to consider thereof, how

*Philop. 1. 21.* Christ liueth in vs, and that to die in him,  
is life and aduantage? To bee short, in  
place to murmur against God in our  
anguishes, we should reprove & blame  
our waies, and our finnes, with *Iob*: for  
our only finnes are they that do destroy  
mankinde.

*Certaine notable sentences touching Faith  
gathered out of the Psalmes, and an assu-  
rance of the true faithfull.*

*Out of the 27. Psalm.*  
v. 14 Hope in the Lord and be strong, & he  
shal comfort thine heart, and trust in the  
10. Lorde. Though that my Father and my  
Mother should forsake me, yet the Lord  
will gather me vp,

The

The 36. Psalm. v. 7.

How excellent is thy mercie O God: v. 7.  
and therefore the children of men must  
vnder the shadowe of thy winges. They 3  
shalbe satisfied with the fatnesse of thine  
house, and thou shalt give them drinke  
out of the ryuer of thy pleasures. For 9  
with thee is the well of life, and in thy  
light shall we see light.

The 40. Psalm. v. 4

Blessed is the man that maketh the  
Lorde his trust, and regardeth not the  
proude, nor such as turne aside to lies:  
I haue not hid thy righteousness with-  
in mine heart, but I haue declared thy  
trueth and thy saluation. I haue not con-  
cealed thy mercie and thy trueth from  
the great congregation. Withdrowe not 11  
thou thy tender mercie from me, O lord,  
let thy mercie and thy trueth alwaies  
preferre me.

From a v. 4.  
heartie  
Faith, pro-  
ceedeth y  
confession 10  
of the  
mouth,

The 50. Psalm.

Call vppon me in the day of trouble,  
so will I deliuer thee and thou shalt glo-  
rifie me.

The 55. Psalm. v. 22

Cast thy burthen vpon the Lord, and  
he shall nourish thee: hee will not suffer  
the righteous to fall for euer.

110

C

The

**Trusting in God.**

*The 62. Psalme. verse 2.*

**2.** In God onely is my trust, in God onely is my saluation: he is my rocke, my castle, and my defence: therefore I shall not be moued.

**3.** Yet my soule keepe thou silence vnto God, for my hope is in him: in God is my saluation and my glory.

**4.** Trust in him alway ye people, powre out your heartes before him: for God is our hope.

**5.** Yet the children of men are vanities: the chiefe men are lies.

**6.** Trust not in oppression nor in roberie, bee not vaine: if riches increase, set not your heartes thereon.

*The 63. Psalme. v. 7.*

**7.** Because thou hast beene my helper, therefore vnder the shadow of thy wings

**8.** will I reioyce. My soule cleaueth vnto thee: for thy right hande vpholdeth me.

*The 71. Psalme. v. 1.*

**1.** In thee O Lorde I trust, let me neuer be ashamed. For thou art mine hope O Lorde GOD, euen my trust from my youth.

**2.** Vpon thee haue I beene stayed from the wombe: thou art he that tooke mee

out

but of my mothers bowelles: my praise  
shall be alwaits of thee. *10* *10* *10*  
9. Cast me not off in the time of age: for-  
sake mee not when my strength faileth  
me.

*The 73. Psalme. v. 15*  
15. Whome haue I in Heauen but thee?  
And I haue desired none in the Earth  
with thee.

16 My flesh faileth and mine heare also  
but God is the strength of mine heart and

17. my portion for euer. \* For loe, they that  
withdrawe themselues from thee, shall

18. perisha. \* As for me, it is good for me to  
drawe neere vnto God: therefore I haue  
put my trust in the Lord God that I may  
declare all thy workes.

*The 84. Psalme. v. 4*

14. Blessed are they that dwell in thine  
house: they will euer praise thee.

15. Blessed is the man whose strength is  
in thee.

16. I had rather be a doore keeper in the  
house of my God, than to dwell in the  
Tabernacles of wickednesse.

17. For the Lorde God is the sunne and  
the shielde vnto vs, the Lorde will giue  
grace and glorie, and no good thing wil  
be withholden from them that walke up-  
right.

righter: followed wisdom vnto 220

12 O Lorde of Hostes blessed is the man  
that trusteth in thee: No man can be so

trouerly digno. *The 91. Psalme. v. 9*

9. Thou hast sayd, the Lord is my hope:  
thou hast set the most high for thy refuge  
there shall none euill come vnto thee.

11. For hee shall giue his Angelles charge  
ouer thee to keepe thee in all thy waies.

14 Because hee hath loved mee, therefore  
will I deliuer him: I will exalt him be-

15 cause he hath knowen my name. When  
he calleth vpon mee, I will heare him,  
I will bee with him in trouble, I will de-

16 liuer him and glorifie him, with long  
life will I satise him and shew him my  
saluation.

*The 118. Psalme. v. 6*

6. The Lorde is with mee, therefore I  
will not feare what man can do vnto me.

7. The Lorde is with me among them that  
helpe me, therefore I shall see my desire

8. vpon mine enemies. It is better to trust  
in the Lord than to haue any confidence

17 in man. I shall not die but live and de-  
18 clare the workes of the Lord. The Lord

hath chastened me sore, but he hath not  
28 deliuered me to death. Thou art my god

and I will praise thee, even my God, there-  
fore

fore will I exalt thee, but shall I exalt thee

1. They that trust in the Lord, shall be as mount *Sion* which cannot bee removed, but remaineth for euer. As the mountaines are about *Ierusalem*, so is the Lord about his people, from hence forth for euer.

**A MEDITATION & PRAYER concerning Faith, and inuocation, drawn from certaine Psalmes.**

**Saint Paule** in the 3. Chap. to the *Rom.* sayth, That all haue sinned, & are de-  
 Priued of the glorie of God. But because  
 that by faith we doe put on vs Christ,  
 who dwelleth in our heartes, wee bee so  
 pleasing vnto him as his wil dome, as it is  
 bidden in the 2. Chap. of the *Proverbs*, and  
 tooke his delight in the childre of men,  
 Therefore are young and olde, great and  
 litle, bidden to praise the Lords euen as  
 we doe see in the 148. Psalmes. O what an  
 honour is this vnto vs, that God will be  
 praised by vs. Who is he sayth *S. Chrys-*  
*ostom*, that to be honored and praised by  
 the wormes doth much care for it. We  
 be such, yet notwithstanding hee will

haue vs praise and glorifie him.

From whence cometh this honor, except it be by faith which yeeldeth vs pleasing and setteth vs in honor? Yea so pleasing, as the Lord offereth himselfe

*Psalm 145:18-19.*

to worke the desires of those that call vpon him in trueth. What is it to call vpon him in trueth, vnlesse to pray in Faith, and to confirme our requestes and desires, vnto the word of GOD which is the onelie trueth? Wherefore soundeth not out the whole world, the praises of the Lord? Why then goe so manie people running after strange Gods, that cannot saue them? What iniquitie haue men found in the liuing God, that they digge pits, where there

*Jeremie 2:13*

is no water, and forsake the fountaine of life? Is not our helpe in the name of the

*Psalm 124:8*

Lord, who hath made both heauen and earth? Is this he, who hath giue vs occasion and assurance to trust in him, euen from the time that we sucked our mothers pappos? And though that he chaunce vs, holdeth he not daile the affection of a Father, when as in chastising vs, he correcteth vs: and in correcting vs, aduanceth our saluation, in such sort, as *David* himselfe confesseth, that



It was good for him to be chastised, to learne the iudgements of the Lorde? Yea, and albeit, that death should be before our eyes, is it not he that hath the issues of death in his hand?

*Psal. 115. 71.*  
*Psal. 68. 20*

O Lord suffer vs not to be led away by them that goe farre from thee: Neither yet let vs at anye time communicate with the bloudie Sacrifices of Idolaters: Rather praunt mercie vnto the poore, bringing them with vs vnto thy sheepefold. Make strong the weak: and keepe vs from being too presumptuous, seeing that it is by faith and by grace that we stand fast.

*A prayer.*

*Psal. 135.*

*Psal. 16. 4*

*Rom. 11. 20.*

Keepe vs O good Father standing that wee doe not fall. Let vs proue our selues, if we be in faith, and let this faith increase, that it may shine as gold in the midst of afflictions, that it be also strengthened vp in vs without ceasing, and strengthened by a dailie hearing of thy word, meditating of thy bounties, and by supplications and prayers, that in this fraile and olde ruinous age of y world, (since y the infidels are as an old tottering wall,) we may be strong, sure, & constant, dailie leaning vpon this strong tower and rocke thy sonne Iesus Christ. So be it.

*1. Cor. 10. 12.*

*1. Cor. 13. 5.*

*Psal. 62. 2.*

*A consideration vpon this which is  
spoken of the use of Gods word, taken  
out of the 30. Chap. of the Prayerbooke.*

EVERIE word of the Lorde is purged,  
and is as a bucklar unto those that  
have prooffe in the same. David spea-  
keth almost the same in the 12. Psalme.  
Now for a trust in the wordes of the Lord  
are pure wordes as the silver: be it that  
we behold his subiect, for it interpreteth  
not of worldlie vanitie, as dooth other  
doctrine: But of holie and heavenlie  
things: be it that a man consider his ef-  
fectes. And they which doe receaue it  
by faith, feele by it their heartes purged  
of carnallie thoughts, be it that a man  
releene the Author of this word, which  
is pure, and faithfull in his holy promi-  
ses, more pure than refined silver.  
But as concerning mankinde there is in  
them no assurance, nor no faith: as it is  
said in the first of Esai. Thy silver is be-  
come dross: in short, there is nothing  
in men, but corruption and deceipt.  
And if a man would behold the mani-  
fold fires & persecutions, wherethrough  
the word of the Lord hath passed, it  
should be seene, how much thee hath  
made

made triall, in that it can consume no-  
thing, nor hinder the course of Gods  
word. Great a doe haue they that stue  
or forme against the word of GOD:  
when they shal persecute it, it will shine  
so much the more, and will be alwayes  
a bucklar vnto the children of God, a-  
gainst all manner of temptations, euen  
as Iesus Christ hath shewed vs a godlie  
example in the *4<sup>th</sup> Chap. of S. Matthew*:  
when he was tempted of the Diuill, how  
we must be holpen with this bucklar.

*Certaine godlie sayes taken out of the  
Prophetes, concerning Faith, and  
the assurance that we ought to haue  
in God.*

*The 7. of Esai. ver. 9.*  
If you belecue not, sure you shall not  
be established. For he that wauereth,  
is like a waue of the Sea, tossed and caried  
away of the winde.

*The 26. of Esai. vs.*  
The faithfull feeling their deliuerance  
by Christ, shall say, Lord, I giue vnto  
thee thanks, and albeit thou hast bin  
angrie with me, thy wrath is turned a-  
way

*1 Peter 1. 6.*

- 2 way, and thou hast comforted me. Be-  
hold, God is my saluation, I wil trust and  
will not feare: for the Lord God is my  
strength, and song: he also is become  
3 my Saluation: Therefore with ioy shall  
you drawe waters out of the welles of  
saluation.

*The 25. of Esai. v. 1.*

*The manner of the faithfuls thankes-  
giving.*

- v. 1. **O** Lord thou art my God, I will ex-  
alt thee, I will praise thy name, for  
thou hast doone woondertull thinges,  
according to the counsels of olde with a  
stable truth.

4 For thou hast beene a strength vnto  
the poore, euen a strength vnto the nee-  
die in his trouble, a refuge against the  
tempest, a shadow against the heate:  
for the blast of y<sup>e</sup> mightie is like a storme  
against the wall.

5 Thou shalt beate downe the noyse  
of the strangers as the heate in a drie  
place. And he will destroy the couering  
that couereth all people, and the veile  
that is spread vpon all Nations.

8 He will destroy death for ever, and  
tho

the Lord GOD shall wipe away the  
teares from all faces: and the rebuke of  
his people will he take away out of all  
the earth, for the Lord hath spoken it.

9 And in that day shall men say, Lo  
this is our God, we haue waited for him:  
and he will saue vs. This is the Lord, we  
haue awaited for him: we will reioyce  
and be ioyfull in his saluation.

*The 30. of Esai.*

Your strength shall be in silence, and  
in hope.

*The 41. of Esai.*

10. For I the Lord thy God will hold thy  
right hand, saying vnto thee, Feare not,

14 I will helpe thee: Feare not thou worne  
Jacob, and ye men of Israel, I will helpe  
thee saith the Lord, and thy redeemer  
the holy one of Israel.

*The 42. of Esai.*

8 I am the Lord, this is my name, and  
my glorie will not I giue vnto an other,  
neither my prayles to gratten Images:

16 And I will bring the blinde by a way  
that they know not, and leade them by  
pathes that they haue not knowen:

16 I will make darknesse light before  
them, & crooked thinges straight. These  
thinges wil I doe vnto them and not for-  
fake

28 *I beleeue in God.*

1642. 17. *Take them.* They shall be turned backe  
that trust in graven Images, they shall  
be greatly ashamed.

*The 50. of Esai. 7.*

7 The Lord God is my helper, there-  
fore shall not I be confounded. There-  
fore haue I set my face like a flint, and I  
8 know that I shall not be ashamed. He is  
neere that iustifieth me. Let vs stand to-  
gether: who is my aduersarie? Let him

9 come neere to me. Beholde, the Lord  
God will helpe me: who is he that can  
condemne me?

*The 31. of Esai. 12.*

12. In euery I, and he, that comforteth you.  
Who art thou that thou shouldst feare  
a mortall man, and the sonne of man  
13 which shall be made to grasse? And so for-  
gettest thy Lorde thy maker, who hath  
spread out the heauens, and layd the  
foundations of the earth: for the hea-  
uens shall vanish away like smoke, and  
the earth shall waxe olde like a garment,  
and they that dwell therein shall perish  
in like manner. But my saluation shall be  
for euer, and my righteousness shall neuer  
be abolished.

*A complaint of their beliefe and*

*Apollonius.*

*The*

*The 2. of Ieremie. v. 5. & 6.*

**T**HUS saith the Lorde, What iniquitie haue your fathers founde in mee, that they are gone farre from mee, and haue walked after vniuersitie, & are become vaine, and haue not sayde where is the Lorde: where is the Lorde that brought vs out of the Lande of Egypt? And lead vs through the lande of Wildernesse, through a desert and wast land, through a drie land, and by the shadow of death, by a lande that no man passed through, and where no man dwelt, and I brought you into a plentifull countrie, &c. *bro. I.*

**O**ye Heauens be astonied at this, be afraide and vnderly confounded, sayeth the Lorde. For my people haue committed two euils: they haue forsaken me the fountaine of liuing waters, to digge them pittes, euen broken pittes that can holde no water.

*The 9. Chap. of Ieremie. v. 23.*

**T**HUS saith the lord: Let not the wise man glorie in his wisdom, nor the strong man glorie in his strength, neither the rich man glorie in his riches: but let him that glorieth, glorie in this, that he vnderstandeth and knoweth me: for I am the Lord, which shew mercie, judge,



judgement, and righteousnesse in the earth: for in these things I delight saith the Lord.

*The 17. of Ieremie.*

5 Thus saith the Lord, Cursed be the man, that trusteth in man and maketh flesh his arme, and which draweth his heart from the Lord: for he shall be like the heath in the wilderness, and shall not see when anie good commeth, but shall inhabit the parched places in the wilderness.

6  
7 Blessed is the man that trusteth in the Lord, & whose hope the Lord is: for he shall be as a tree that is planted by the water, which spreadeth out her rootes by the riuer, and shall not feele when the heate commeth: but her lease shall be greene, and shall not care for the yeare of drought, neither shall cease from yeelding fruite.

8  
9 O Lord the hope of Israel, all that forsake thee shall be confounded: They that depart from thee shall be written in the earth, because they haue forsaken the Lord, the fountaine of liuing waters.

*A godly example of the three companions of Daniell and of their constancie*

and

and faith, taken out of the 3. Chap.  
of the Prophet Daniel. ver. 16.

**S**hadrach, Meshach and Abednego answered and said vnto the king, O Nabuchadnezzar, we are not carefull to answer thee in this matter. Behold our God whome we serue, is able to deliuer vs from the hote fierie fornace, and hee will deliuer vs out of thy hand O king.

But if not, be it knownen to thee O king, that we will not serue thy Gods, nor worshipping the golden Image which thou hast set vp.

*An obseruation vpon the said place.*

**N**ote ye that first these good men did verie well see that in partaking neuer so little in the seruice of Idols it was to serue the diuels, as it is said in the 106. *Psalme ver. 37.* and also in the 1. to the *Corinth. 10. Chap. ver. 20.* As God threatneth also to roote out all those that shal sweare by the Lord or by *Melchom* in the 1. Chap. of *Sophonie*.

For as one *Marcus Arethusius* answered, in the historie of *Theodoret*, When men would not bestowe but one

To partake with the Idolaters is to serue the diuels.

Marcus Arethusius,

Renoun-  
cing of the  
truth.

one *Tennent*, vnto a wicked act: then  
did euerie man confesse. And as on a  
day the Christians answered according  
as it is written in the same *Theoderet*, in  
the 4. booke and 20. Chap. When as the  
tyrantes fumed yet more with rage &  
furie than before they were wont: we  
could not denie nor staie fro the truth,  
seting that in the world, there could not  
be found a greater torment, than to re-  
fute the truth. There is also a goodly  
hystorie in the 4. booke of *Eusebe* and  
the 13. Chap. When there was mention  
made of the Edict, that *Antoninus* the  
Emperor proclaimed, forbidding to per-  
secute the Christians: for said he, You  
shall make them victorious, through  
their persecutions, in that they loue bet-  
ter to die than to obey you.

An expo-  
sition of the  
text, which  
is in the 5.  
chapter 2.  
booke of  
Kinges.

That which some men to couer their  
wickednesse and ydolatrie doe alleage  
the place of the seconde booke of the  
*Kinges* the 5. Chap. and the 18. ver. when  
*Naaman* the king of Syria Comestable  
saide vnto *Eliseus* The Lorde be merciful  
vnto the seruant, that when my maister  
goeth into the house of *Rimmon*, to wor-  
shippe there; and leaneth on my hande,  
and I bowe my selfe in the house of *Rim-*

mon,

now the Lorde be mercifull unto thy ser-  
uant in this point, when I doe bowe  
downe my selfe in the house of *Rimmon*  
to whō he sayde, Go in peace. They haue  
this obiection in this text. We answer  
that first this fauoreth no whit at all these  
Apostats and Time-seruers, who do par-  
take with ydolatrie against their consci-  
ence. For the question is not of that  
which a good man bught to doe, or may  
doe, whether hee may in safe consci-  
ence bee partaker with the Idolaters:  
But it is a demaunde of a particular,  
that is onely founded vppon a seruice,  
which hee pretendeth to owe vnto his  
king, by the occasion of his charge: for  
in the former verse, hee protesteth no  
more to sacrifice vnto strange Gods, but  
onely vnto the Lord.

Secondly, in asking forgiveness of  
the *Prophet*, he without noyse confesseth  
a fault, and that he found therein a bur-  
then in his conscience.

Thirdly a particular example cannot  
be taken for a rule, seeing that for a rule,  
wee haue the commandementes of our  
Lord God, wherein euerie one is bound  
to looke vnto. Furthermore that the an-  
swere of *Elisem*, Go in peace, may be as

soone taken for a leaue that he gaue vnto him to goe away, or a sending away of him, then a counsell or any resolution, wheron a man may make a groundworke.

*The 2. Chap. of Habacuc ver. 4.*

Beholde he that listeth vp himselfe, his minde is not vpright in him, but the iust shall liue by his faith, yea in deede, the proude man is as hee that transgresseth by wine, therefore shall he not endure.

*A consideration of the excellencie of Faith.*

If those thinges be recommended vnto vs, either for their beginning, or for their excellent subiect, or for their great effects: what thing is more recommendable than faith, because it cometh from the Lorde, which doeth inspire it by his holy spirite, seeing that it is founded vpon the infallible, euerlasting, and most mightie worde of God, which is mightie to saluation to all beleeuers, and that it maketh the soule to liue, who through the perceiuing of her sinnes, and the wrath of God, would die a thousande times a day: who also should be in continuall vnquietnesse, hauing no peace,  
neither

1664.12.

1677.1.16.

neither yet rest, if it were not assured and  
 bounde to quiet faith, who reposeth  
 it selfe in God, and suffereth him to doe  
 his will being assured of his wisdom  
 and goodnesse, and that all miseries are  
 but as cloudes passing away: as the *He-  
 brewes* haue a worde greatly signifying,  
 which is in the 18. *Psalme* and 19. ver.  
 ED, which signifieth Calamitie, either  
 a mist or a cloude? As a good olde man  
 sayde in the time of the great persecutor  
*Julian the Apostata*, That it was but as  
 a cloude which would quickly vanish  
 or passe away. Therefore let vs holde  
 fast the ancre of our hope, staying vs vp  
 on the Lorde. For as the *Harcubuziers*  
 neuer shoore a good shot, neither can  
 well aime at their marke, if they shake  
 their *Harcubnees* heere and there with-  
 out stay or rest: euen so likewise, we doe  
 nothing that is woorth, neither at any  
 time shoore at a true marke if we do not  
 beholde God aright, constantly await-  
 ing of him the promise of deliuerance,

*A consideration vpon the Temptations of  
 the faithfull, taken out of the 4. Chap. of  
 S. Mattheue vpon the Temptations of  
 Iesus Christ.*

11. 34  
Heb. 4. 15

THE Lorde hath truely borne our mi-  
series, and was tempted in all things,  
sinne excepted: but in this sort, as he o-  
uercame the temptor. And as we see the  
maisters of fence, will play themselves  
and skirmish before their scholars, to  
teach them the nimblenesse and readi-  
nesse in drawing their blowes: even so  
Christ was willing to be tempted in this  
worlde, that we might consider by this  
temptation, how we must ouercome Sa-  
than, and that being truly exercised, we  
may not cower down or bend to temp-  
tations. For there be many particularities  
that must bee noted yppon this deede.  
Christ was tempted a litle after Baptisme.  
Euen so often shall those bee assaulted  
with many & diuers temptations, which  
shall receiue the giustes of God, or that  
1 shalbe receiued into the Church. First,  
because that the graces which God gi-  
2 ueth vs are to strengthen vs: then after,  
temptations are giuen vnto vs, to holde  
ourselues in modestie, that wee should  
3 not lift vp our selues aboue the giustes  
2. Cor. 12. of the Lorde: Thirdly to make knowen,  
how we haue truely forsaken Sathan, &  
that we be made strong through his di-  
uine strength.

True



True it is, that wee ought not to put vpon our selues temptations: So was our Lorde lead by the spirite into the wildernes: Therefore when God bringeth vs thither, then is it that wee should lay a-broade our faith. But I pray you, let vs marke howe willingly the diuell tempteth the faith of man, by foode and by the bellie. Euen so Eue was tempted. For although it was through pride and presumption, yet was the occasion taken by the sight of a delectable fruit.

Temptation by the bellie. Gen. 3. 6

Therefore this is a warning to vs, to haue for suspect the counsels of the bellie, and so not to be subiect to the foode or diet, because that God will destroie both the meat and the bellie. In like manner let vs consider, how that the diuell awaiteth vpon vs with afflictions, especially, where neede is, and then when hee presupposeth to flatter vs with manie thinges. For sometimes it seemeth, that the children of GOD doe lose their labour and paines in seruing of God, as it is saide in *Malachie*, representing heere this temptation, how that for great things, the worlde giueth cleane contrarie.

1. Cor. 6. 13.

Malac. 3. 2.

But let vs remember, that the worlde is as a smoke, and all the goods of the earth,

earth, as a shadowe; and that onely God is our all, and mans true wealth. Then let vs not hunger after earthly goods, neither worldly honors: but let vs hunger and thirst after righteousnesse: for so are we exhorted in the 5. of S. *Matthew*: for it is that which is most necessarie for vs poore sinners. Nowe this true righteousnesse is reueiled vnto vs in the gospel. For what purpose serued those goods or riches vnto the euill rich man, with his great prouision, seeing that in the ende, his want grewe greater: for did not he esteeme much more a droppe of water if hee might haue got it, to haue cooled his thirst? Let vs acknowledge that our life, our foode, and that of our children, dependeth not of the worlde, but of the grace and fauour of God: and to withstand the diuell and all his temptations, let vs daily arme vs, with this true bucklar of Gods woorde, as Iesus Christ did: neither let vs goe into fight without armour. Let vs exercise, and stirre vp our selues in the scriptures that wee may be able to incounter and make head against the diuel: for he himselfe doth alleage the scripture, and therefore if we be not well seene or exercised therein,

The ar-  
mour of  
Christians.

therein, he will trouble and ouercome vs. Let vs also pray this good God, that he will giue vs his holy spirite, which is the true teacher and expounder of the scripture: the which the deuill in not being able to haue, hath nothing but the barcke of the scripture, and is easie to be vanquished and ouercome, by those which are caried by the spirite of God.

*Of prayer, which is one of the effectes of Faith. 7. Chap. of S. Mattheue*

Aske, and it shalbe giuen you: seeke, and Mat 7. 7. 21. 22.  
you shall finde: knocke, and it shall be opened.

PRAYER.

**O** Lorde GOD, seeing that thou thy selfe doest offer thy selfe vnto vs with so great kindenesse and sweetenes, suffer vs not, that we be negligent in calling vpon thee, neither permit, that we become restiffe in asking, when as thou art readie to giue. And to this effect, graunt vs grace to feele howe much thy helpe is necessarie for vs, euen for vs poore creatures, which haue not, neither possesse we any thing, but of thy fauour

and grace: and yet neither that which we haue, can prosper without thy blessing. We therefore, namely do acknowledge the great wantes and defectes which are in vs, in respect of those heavenly things. For neither faith, hope, nor charitie, can be in vs, vnlesse thou doe store vs with

*S. Iames. i. 17.* thy light, and helpe our infirmities. For all good giiftes doe come from aboue, from thee thou father of light. Wherefore should we not then call vpon thee, hauing thy promises? Or wherfore shold we goe elsewhere, synce that in thee is all aboundance and sufficiencie? Giue vs grace O good God, not onely to pray to thee, but also to knocke at thy gate. It seemeth that it is sometimes shut against vs, and that thou hast no care ouer vs: as in verie deede the gates of grace were shut vp against vs because of sinne. But we haue our mediator Iesus Christ, at thy right hande, who hath promised to open it vnto vs. Open therefore vnto thy children that knocke: thou which hast giuen thy deere sonne for vs, giue vs faith that may bring vs vnto thee, and also hope, which may entertaine vs in faith, and giue vs in summe that which thou knowest farre better than we, to be necessa-

necessarie for vs, for thy sonne Iesus  
Christes sake.

*A notable sentence, to hold the faithfull in  
a true confession of Gods name, taken out  
of the 10.<sup>th</sup> Chap. of S. Matthew.*

- 19 **F**Eare ye not them which kil the bodie,  
but are not able to kill the soule: But  
rather feare him, which is able to de-  
stroy both the Soule and bodie in hell.  
32 Whosoever therefore shall confesse  
me before men, him will I confesse also  
before my father which is in heaven.  
33 But whosoever shall denie me before  
men, I will denie him before my father  
which is in heaven.

MEDITATION.

**T**He feare of death is the thing that  
dooth most turne away men from  
our Lorde, and from the embracing  
of his worde: For Iesus Christ shew-  
eth what the follie of man is in this:  
we feare death, for feare of losing life.  
But man cannot take away life, where-  
fore are they then afraid? For life is in  
the hand of God, who hath given it.

The feare  
of death,

But

Job. 5. 7.

But if it be a question of sorrowes and tormentes, then death is no more it that we feare : for they are the sorrowes wherein we be borne, as the bird to flie, and those which we ought patientlie to beare, euen as a valiant souldier beareth certaine woundes, to be after crowned.

As concerning the bodie, that is put in the graue, we doe not thinke it lost, because that nothing is lost but the infection and corruption, the which wee doe desire to loose. And our bodies shall rise againe glorious bodies. For it is eue as when a man melteth a great masse or lumpe of Copper to make a faire Image of. Truelie then is not the copper lost, but fined and set in honour.

Moreouer, as a good martyr named *Simen* said, (of whome is spoken in the Ecclesiasticall historie, of *Soxomene* in his second booke and 10. Chap.) Seeing that of nature we be alreadie mortall : wherefore should we not account this for a great honor, when we die for Iesus Christ? But our Lord dooth yet vse another Argument. If we feare death, then wee must feare the great danger that is euerlasting. And that is, wherein God may cast those downe headlong that of-  
send

send him. This is the second death where-  
of is spoken in the *Apocalyps* in the 21.  
*Chap. ver. 8.* Blessed are they that feare  
God more than men. Alas, he asketh no  
great thing of vs : to be short, he requi-  
reth, but that we trust in him, and that  
we confesse his name. The Elementes *Psalm 148.*  
the earth, the trees, and the riuers doe  
declare his glorie : so doe y byrdes on  
the braunches. Wherefore is it, that *Psalm 148.*  
man which is created vnto his like-  
nesse will not praise the Lord? And when  
we doe confesse him, it dooth serue him  
but for little : marrie it dooth bring  
much vnto vs, that he confesseth vs in  
his glorie, and that hee acknowledgeth  
vs to bee his. Now, what pitie is it,  
when so manie men shew themselues so  
slacke, and vnfaithfull vnto the Lord,  
some forsaking him and openlie blas-  
pheming him, other some being asha-  
med of him, hauing the knowledge  
of the trueth hidden and shut vp in  
them? Moreouer, how manie be there *Timothy 3.6.*  
which confesse him by their tongues,  
and denie him in their heartes and wic-  
ked life?

O Lord therefore open our lippes,  
and make cleane our heartes, so as wee  
may



*Rōm. 10.* may beleue with the heart, and confesse with the mouth, that we be not confounded in this great comming of thy sonne Iesus Christ: but rather that we may haue his honor, to be reknowned, and also declared thy children, and heires of thy kingdome.

*That through faith we goe vnto Christ, and what the yoke of the faithfull is, 11<sup>th</sup> Chap. of S. Matthew.*

38 **C**OME vnto me all ye that are wearie &  
 29 laden, and I will ease you. Take my yoke vpon you, and learne of me, that I am meeke and lowlie in heart, and yee  
 30 shall finde rest vnto your soules; for my yoke is easie, and my burthen is light.

*A consideration vppon the said text.*

**B**LESSED are those faith *Dauid*, in the 119<sup>th</sup> *Psalme* that are vpright in their way, and walke in the lawe of the Lord, But what? Where is the man that walketh vprightlie? For they are all gone out of the way, taking damnable pathes: as it is said in the 14<sup>th</sup> *Psalme*: and in such sort through infidelitie and disobedience  
 are

are men turned away from the Lord, and walke after vanitie: they are turned againe into their course, saith *Jeremie* in the 8.<sup>th</sup> Chap. as the horse that rusheth into the bartell.

Now see the sonne of God, who so gratiouſlie dooth call you againe, and bid you to come againe vnto him. For so is there none other meane to finde saluation & life: Or whither shall we goe elsewhere? He hath the wordes of euerglasting life, as *S. Peter* saith in the 6.<sup>th</sup> Chap. of *S. Iohn*. But it is not with the feete of the bodie that we goe to him: it is the soule that ought to march forwardes, and to drawe neere to him by faith, who dooth approch so neere vnto him, that it ioyneth and buindeth vs with him: yea, it dooth graft vs in him euen as the branches are grafted in a vine stock, that in him wee might haue good consciences, & bring forth fruites agreeable or pleasing vnto God. So might we then well say:

O Lord, thou which doost call vs, drawe vs if it please thee, vnto thee: drawe & turne our spirites & willes vnto thee. Be thou thy selfe y Adamāt, which drawest our heartes, more harder than iron,

AR. 4. 12.

Iohn. 15. 2-48.

Rom. 9. 16.

Rom. 9. 16. iron. For alas, it is not in him that wil-  
 leth, nor in him that runneth, but in thee  
 O God, that shewest mercie. And be-  
 cause thou pitiest not the proud & high-  
 minded that feele not y charge of their  
 finnes, which are more heauie than a  
 great lumpe of lead; but shewest mer-  
 cie to the broken, contrite, and sorow-  
 full soule, and beholdest all those that  
 doe grone vnder the burthen of their so-  
 rowfull finnes: giue vs grace to humble  
 our selues, that we may be exalted, and  
 to feele our death, that thou maist quic-  
 ken and make vs a liue, & that O Lord,  
 wee doe not despise or refuse thy yoke,  
 seeing that it is an easie yoke, when as  
 by thy spirit thou wilt guide vs, and by  
 thy word gouern vs, giuing vs a daugh-  
 terly spirit, which is the spirit of adop-  
 tion, seeing also that to serue thee, is  
 to raigne; to obey thee, is to rule and  
 so to triumph ouer the diuell & sinne.  
 This is not the fearefull yoke of the law,  
 that threatened condemnation to all  
 those which did not fulfill it; This is not  
 the damnable yoke, wherewithall the  
 sinners are wrapped in: whereof is spo-  
 ken in the 1. Chap. of Ieremies Lament.  
 The yoke of my transgressions is bound  
 vppon

vppon my hand: they are wrapped and  
come vp vppon my necke: But Lord,  
who would refuse thy yoke, which is so *Mat. 23*  
easie, seeing it giueth rest vnto the soule,  
seeing it vnbindeth and riddeth vs out  
of the diuels yoke, and from the op-  
pression, as it is said in thy Prophet *Esaie*,  
*9. Chap.* Therefore receaue againe vnto  
thee thy poore creatures, and bring vs  
O Lord, and gather vs together, as the  
poore straying sheepe, vnto that great *1 Pet. 2. 25*  
shepherd Iesus Christ.

*Of the continuance which is required in  
the Christians, taken out of the 24. of  
S. Matthewe.*

Iesus answered and sayde vnto them, *Mat. 24. 4*  
Take heede that no man deceiue you,  
for many shal come in my name, saying, *5*  
I am Christ, & shall deceiue manie. And *6*  
ye shal heare of wars & rumors of wars,  
see y you be not troubled: for all these  
thinges must come to passe, but y end is  
not yet. For Nation shal rise against Na- *7*  
tion, & Realme against Realme, & there  
shalbe pestilence, & famin, & earthquakes  
in diuers places: and all these are but the *8*  
beginninges of sorrowes. Then shall *9*  
they deliuer you vp to be afflicted, and  
shall

shall kill you, and yet shall be hated of all  
 10. nations for my name sake. And then shall  
 many be offended, and shall betraie one  
 11. another. Furthermore manie false proph-  
 etes shall arise and shall deceiue many,  
 12. and because iniquitie shall be increased,  
 13. the loue of many shall wax cold: but he  
 that endureth to the ende, hee shall be  
 sau'd.

**MEDITATION upon the same**

*Text or place.*

The verie same we doe see in worldly  
 affaires, that it is nothing to beginne, ex-  
 cept a man guide his enterprise vnto  
 the full. And when a man freeth him-  
 selfe of one leape, he looketh not vnto  
 the difficulties, but he resoluech to passe  
 further. So sayth *S. Cyprian* in the 5. *Epi-*  
*stle* of his first booke: Faith sauech vs  
 not, to be receiued only once, but to be  
 kept. For as *S. Jerome* writeth: Men  
 seeke not the beginning of Christians,  
 but the ende. *S. Paule* had ill begunne,  
 but he ended well. Contrariwise, *Judas*  
 had a good beginning, but his ende was  
 verie euill. Therefore it is a speciall gift  
 of God to be able to holde out, and in  
 such

such sort to runne in this race, as wee may *1. Cor. 9. 24.*  
 be able to get the wager. For heere wee  
 must beware of presumption: and in all  
 humbleness to aske of God, that he will  
 make vs strong. Men doe see how *S. Peter Mat. 26. 33. 35*  
 did make himselfe resolute: yet did the  
 voyce of a chamber mayde astonie him. *69. 70.*  
 Beholde, what our weakenesse is. Besides  
 that, it offereth vnto vs, fightings without,  
 and feares within, as *S. Paul* declareth in the  
*7. Chap.* of the 2. to the *Corinthians*, in such  
 sort as there is no occasion to thinke well  
 of ourselues, and to resolute vs against such  
 difficulties, & distrusting of ourselues, vn-  
 lesse wee take courage and boldenesse in  
 him, by whom wee may doe all, and that  
 will also treade downe Sathan vnder our  
 feete. Nowe to the ende that all may bee  
 prepared to fight the good fight, and that  
 to a holy perseueraunce, Iesus Christ hath  
 foretolde vnto vs the Allarmes that wee  
 shall haue: namely in the later daies, when  
 in the backslidings, reuoltinges and most  
 dangerous temptations shall be scene.  
 Hee foretellethe of the one side, that there  
 shall be seducers, that shall haue faire out-  
 warde shewe, but will shewe themselves  
 in the end robbers of the Church, preten-  
 ding reformation: as is scene howe the

Anabap-  
tistes.

1. Joh. 4. 1.

1. Joh. 4. 1.

1. Joh. 4. 1.

*Anabaptistes* and *Schwencfeldiens* lamented the corruptions, maners, and offences which were in the Church, and of the misusing of those which did abuse the Gospel, and therewith did not onely hatch vp in them an intollerable pride & presumption: but also, strong errors, ouerthrowing the foundations of faith and all policie. All this ought to make vs practise that, which is sayde in the 4. Chap. of the 1. Epistle of S. *Iohn*: Deerey beloued, belecue not euerie spirit, but trie the spirites, whether they are of God: for many false prophets are gone out into the worlde. Moreouer, good heede must bee taken therein, because that besides the manifest ydolaters, as the Papistes are, besides open heretikes, and blasphemers as the Arrians be, denying the true diuinitie of the sonne of God, and other like that are founde in the midst of the Church, which daily shall make diuisions, and will preferre their discourses, as *Oracles*, willing y men should belecue them, as Gods word, and will defend frowardly & obstinately their goodlie interpretations, that rather than they will yeelde, they would set before the olde heresies, euen as it is to be seene in many, who stubbornely willing to defende the opinion



opinion of *Luther* in the point of the supper, which is altogether builded vpon the doctrine of Pope *Nicolas*, as *Luther* confesseth it, in his great confession, haue inuented this strange doctrine of the *ubiquitie* or the Alpresence of Christes bodie, attributing a bodie vnto Christ, which is through all, and inuisible, that is to say, which is not a bodie. Nowe many seeing these diuisions, would blame the doctrine of the Gospel, and take an occasion to mistast the same. But hath not the Lorde foretolde it? Were there not also diuisions amongst y<sup>e</sup> Apostles? Ought this to keepe vs from going forward? No: for our faith is not builded vpon men: and further, when a man looketh neere thereunto, it is easie to trie the spirites, and we must praise the Doctors of the Church, which haue in them, those guiftes: and likewise acknowledge their imperfections, and reade them with iudgement. As *Luther* himselfe; in the preface of his first *Tome* of his Latine workes, besought that men would reade his workes with pitie, iudgement, and discretion: and that men should remember him to bee an enraged Papist heretofore, and a poore Moonke, which could not see, and perfectlie comprehend

Of the v<sup>b</sup>  
biquitie.

A warning  
by M. *Luther*.

forthwith, all the pointes of religion. Also when one seeth the Church of God so assaulted within, by diuisions and heresies: without, with so cruell persecutions: it were enough to shake him, if he be not wel settled, & to make him thinke whether it were possible that this companie, which we call the Church, being so contemptible and so subiect to great offences, be the Church of G.O.D. or no: or at least, whether it bee possible y<sup>e</sup> God dooth loue it, laying it open to so manie euils. These are in deede the violent assaultes, which the faithfull dailie doe proue in this wretched world, wherein one may see so manie contentions, and affections boyling with ambition, and pride, and so manie heartes more than frozen in matter of zeale and charitie. Wherefore if there be anie sentence now at this day to be considered, this is it: that he which shall continue to the end, shall be saued. For as Iesus Christ speaketh in the 11<sup>th</sup> of *S. Matthew*, Those that suffer once, and continue in their zeale, shall carie away the kingdom of heauen. Therefore let vs not be fleeting children, and caried hither and thither by euerie puffle of doctrine through mans deceite; but followers of the trueth  
with

MAT. 10. 22 & 24

with charitie, growing in Christ with loue, and aboue all other thinges holding sure our Catechisme, and the Articles of our Faith. Suffering afflictions patientlie, see- *2.Timo.2.12* ing this word is certaine, that if we doe suffer with Christ, we shall raigne with him: considering also that this world waxeth olde as dooth a garment, and that the *2.Pet.3.10* Elementes shall melt with heate, and the earth shall be dissolued, let vs aspire vnto the kingdome which cannot be shaken, holding grace fast, by the which we may serue God, in reuerence, feare, and assured hope, awaiting the great day of Christs comming.

*Other godlie places speaking of Faith.*

*The 3.<sup>16</sup> of S. Iohn.*

- 16** God hath so loued the world, that hee hath giuen his onelie Sonne, that whosoever beleeueth in him should not perish, but haue euerlasting life. And he that beleeueth in him, shall not bee condemned: but he that beleeueth not in him, is condemned alreadie, because he beleued not in the name of the onelie sonne of God.

*The faithfull ought not to seeke but the glorie of God.*

*The 5. of S. Iohn the 44. ver.*

How can yee belecue which receaue honor one of an other, and seeke not the honor that commeth of God alone?

*Places taken out of the Epistles of S. Paul out of the 1. Chap. of the Epistle to the Ephesians. ver. 13.*

13. **Y**Ee are in Christ, hauing heard the word of trueth, euen the Gospell of your saluation, wherein also, after that ye beleueed, yee were sealed with the holie  
 14. spirit of promise which is the earnest of our inheritance, vntill the redemption of the possession purchased vnto the praise of  
 15. his glorie. Therefore also after that I heard of the faith, which yee haue in the Lorde  
 16. Iesus, and loue towardes all the Saintes, I cease not to giue thanks for you in my prayers,

*The 1. of the Thessal. 1. Chap.**1. Thel. 1.2.*

- Wee giue G O D thanks alwayes for  
 3 you all, remembring your effectuall faith, and diligent loue, and of the patience of your hope in our Lord Iesus Christ, in the  
 4 sight of God our Father, knowing beloued  
 5 brethren, that ye are elect of God. For our  
 G O S P E L

Gospell was not vnto you in word onely,  
but also in power and in the holy ghost,  
and in much assurance.

*The 2. to the Thessal. 1. Chap. v. 11*

11. Wee pray alwayes for you, that our  
God may make you woorthie of his cal-  
ling, and fulfill all the good pleasures of  
his goodnesse, and the woorke of faith  
12. with power, that the name of our Lord Ie-  
sus Christ may be glorified in you, and ye  
to him, according to the grace of our  
God, and of our Lord Iesus Christ.

*The 1. Epistle of S. Peter. 1. Chap. v. 5.*

5. You are kept by the power of GOD  
through faith vnto saluation, which is pre-  
6. pared to be shewed in the last time where-  
in ye reioyce, though now for a season  
(if neede require) ye are in heauinesse,  
7. through manifold temptations: that the  
triall of your faith, being much more pre-  
cious than Gold that perisheth, (though  
it be tryed with fire) might be found vnto  
your praise, and honor, and glorie at the  
8. appearing of Iesus Christ, whome you  
haue not scene and yet loue him.

*I beleue in God.*

*Heere followe certaine Meditations, and  
Eiiij. pray.*

prayers of one onelie true God, and of three persons in one substance or essence.

## CONSIDERATION,

**A**S it is said in *Athanasius* Creede, the generall faith is that wee worship one God in one Trinitie, and one Trinitie in one vnitie. Let vs not confound the persons; nor diuide the substance. For we must know God, as he reuealeth himselfe otherwise we should but woorship a fantasie, in place of knowing and woorshipping the true God. Now the true God, in whome we doe onelie beleue, and that is mans soueraigne good, (for this is life eternall that we know him) hath thus declared himselfe in his word, and in his most excellent workes, that is to say, in

*John. 7.* that hee is one onelie true God in substance, as it is said in the 6. Chap. of the 5. booke of *Moses*, and in the 4.<sup>th</sup> of the *Ephesians*, but in this one substance wee do acknowledge three persons subsisting, that is to say, this onelie true God, which

*Deu. 6. 4.* is the king of worldes, immortall, inuisible, wise onelie, onelie good, who manifesteth himselfe so, as we doe see one God maker of heauen and earth. And yet

*1. Tim. 1. 17.* all

all this, by his word, which word is not  
 a sound in the aire, or a thing hauing be-  
 ginning: but was from the beginning  
 with God, and was God, of whome is  
 spoken in the 33. *Psalme*, and also in the  
 first *Chap.* <sup>1</sup> of *S. Iohn*. And afterward the  
 holy spirit spread and mooued himselfe a-  
 boue the waters. For the spirit cannot sig-  
 nifie in this place the aire, or the winde,  
 that was not yet created but is taken for a  
 person subsistent. Afterwardes in the 1.  
*Chap.* of *S. Marke*, we doe see the sonne, *Mat. 1. 9. 10. 11.*  
 which was baptised, the father bearing *Mat. 3. 15. 16. 17.*  
 witnesse of the sonne: and the holy ghost  
 comming downe vppon him. As it is also  
 commaunded in the 28. <sup>19</sup> of *S. Matthew* to  
 baptise in the name of the father, the  
 sonne, and the holy ghost. Now thinke it  
 not to be a small thing, to acknowledge  
 three persons in one diuine Essence. First  
 of all, the Christians faith is so discerned  
 from that of the Turkes, Jewes, and Pai-  
 nims, which doe not woorship the true  
 God, not acknowledging him as he hath  
 manifested himselfe. Secondlie, this know-  
 ledge guideth vs in our prayer and ser-  
 ueth vs as a great direction, because that  
 we call vppon GOD, by Iesus Christ,  
 in the partaking of the holy Ghost. Third-  
 3.



lie by this distinction of persons, wee doe euidentlie see the principall benefites of our God, beholding how the father, the sonne, and the holy ghost, haue wrought in our creation, and also how they doe worke in our redemption. The father sendeth the sonne, the sonne taketh humane nature, the holy Ghost is he through whose operation he is conceaued in the wombe of the virgin; This is he that is the comforter, which inspireth and sealeth in our heartes, the promises of God. Wherefore although that all people doe vaunt of the knowledge of God, yet so it is that there is not but the true Church, that knoweth God truelie euen as hee manifested himselfe. As it is said in the *Psalme* 147. He hath declared his wordes vnto *Iacob*, and his statutes and iudgementes vnto *Israel*: Hee hath not so dealt with all Nations, neither hath he giuen vnto them to know his iudgementes.

*A praier concerning the Trinitie drawn out of S. Augustine his Booke of the priuate Meditatio of the soule with God, 37. Chap.*

**O** Three Persons coequal, & coeternal,  
one God and true God, the father, the  
sonne

sonne and the holy Ghost, which dwellest  
alone in eternitie, and in the light not able  
to be come vnto: which hast laide the earth  
by thy power, and gouernest the worlde,  
by thy wisedome: Holy, Holy, Holy Lord  
God of Hostes, terrible and strong, iust  
and mercifull, wonderfull and louing, one  
onely G O D, and three persons, one sub-  
stance and goodnesse: open vnto mee  
crying, the gates of righteousness, that  
being entered therein, I may praise thee O  
Lorde. O houshold father, great & rich,  
I poore begger doe knocke at thy gates:  
open vnto him that knocketh, thou that  
hast promised to open vnto those which  
will knocke. For O most mercifull father,  
the desires of my entrailes hungering after  
thy grace, do knocke at thy gates. All my  
desire is before thee, and my groning is  
not hid from thee. And thou O Lord turne  
not away thy face any more from me, nei-  
ther in thine anger drawe thy selfe backe  
from thy seruant. Father of mercie heare  
the groning of thy pupill, and stretch forth  
vnto me thy helping hande to plucke mee  
out of the deepe waters, out of the lake of  
misericie, and out of the stinking puddle  
and myer, that I perish not in the sight of  
thy mercies and beholding the bowels of  
thy

thy clemencie: but that rather I may come euen vnto thee which art my God, to see the riches of thy kingdome, and to behold thy face, and to sing praises of thy holy name, vnto thee O God that doest wondrous, that from this time forwardes my heart may reioyce, through the onely remembraunce of thee, who lightnest my youth: despise not also mine olde age, but giue ioie vnto my bones, to make my yeeres reuiue, as those of an Aegle, that I may praise thee for euermore.

*A prayer vpon the same Argument.*

Euerlasting God, thou which with thy onely sonne, & the holy ghost art one onely true GOD, and onely Lorde, seeing that it hath pleased thee to make knowne the secret of this glorious Trinitie vnto vs thy seruantes: giue vs grace, that alwaies acknowledging through one true and intire confession, the propertie of the three persons, the vnitie of the substance, and the equalitie of the maiestie in one onely true God, wee may for euer worship, thee and that by this sure faith, wee may be defended against all temptations. And as the Angels praise thee, & the powers do worship  
ship

ship thee, and all the armies of heauen doe magnifie thee, let vs thy poore creatures, haue this honour to be able to ioyne our songes, and our agreementes which this heauenly companie, to be agreeable and pleasing vnto thee.

*A prayer of S. Augustine out of the 32. Chap.  
of his Meditations.*

O God hee that would liue, it behooueth him to know thee: and he that would rule, he must first serue thee: he who would haue gladnesse in his heart, it behooueth him to praise thee. Wherefore, my Lorde I praise and worship thee with my lippes, with my soule, and with all the power that is within me. I also thanke thy clemencie and bountie, for all the goods that thou hast stored me withall. Vnto thee Lorde, that art the holie of holies, do I sing songs of praise: O Lorde, I will call vppon thee which art in three persons but one onely, and alone substance, beseeching thee, that it will please thee, to come vnto me and to make me a temple of thy glorie. I pray the father by the sonne: I pray the sonne: I pray the holy Ghost: that all vices may be farre off from me, and that all holy vertues  
may

may be planted in me. O infinite God, of whom and by whom all thinges are visible and inuisible, that doest compasse thy workes without, and fillest them within; that couerest them from aboue, and bearest them belowe; keepe mee that am the worke of thy handes which trust in thee, and haue none other confidence, but in thy mercie. Keepe me, before and behinde, heere and euerie where, nowe and euer, within and without, aboue and beneath: to be short, on all sides, that neither taken at vnwares, nor by ambushment of my enemye I may be endamaged. Thou art the almightie God, the protector and defender of all those that trust in thee, without whom nothing is sure, neither free from daunger. Thou art the true God, and there is none other God but thou alone, neither in heauen aboue, neither in the earth belowe. Thou doest wonders without number. Therefore vnto thee doth appertaine praise, honour, and thankesgiuing. The Angels praise thee, the heauens also doe honour thee, as the creature is bounde to honour his maker, and the seruant his master: euen so ought all flesh, and all soules to praise the holy and inseparable Trinitie.

*Prayer*

*A prayer of S. Augustine one of the 33. Chap.  
of his Meditations.*

**G**EEue me grace O Lorde, so long as I  
shalbe compassed about with this fraile  
bodie, that my soule may praise thee, that  
my tongue may blesse thee, and that all  
my bones may agree to speake of thee.  
Lorde, who is like vnto thee? Thou art the  
almightie God, whom we doe worshippe  
in three persons, and one diuine substance:  
the father, that neuer was begotten: the  
onely sonne of the father, and the holy  
Ghost, proceeding from both, the holie  
& inseparable trinitie: one almighty God:  
Thou Lorde, hast made vs strong and  
mightie, when as we were not: and when  
wee were lost through our offence, thou  
hast restored vs miraculously, through thy  
goodnesse. Therefore neuer suffer vs O  
Lorde, that we shew our selues vnthanke-  
full, and to yeelde vs vnworthy of so many  
thy mercies: graunt rather good GOD  
to increase in vs faith, hope, and charitie.  
So by this thine accustomed grace, make  
that we may be stedfast in faith, apt to all  
good workes, that by thee we may come  
vnto euerlasting life, & that one day Lord  
seeing thy glorie such as it is, wee may  
worship.

worship thy maiestie , singing vnto thee  
 this song, Glorie be to the father, which  
 hath created vs : glorie bee to the sonne,  
 that hath redeemed vs : glorie bee to the  
 holy ghost , that hath sanctified vs : glorie  
 be vnto the most high and inseparable  
 Trinitie , whose workes are inseparable  
 and Empire euerlasting.

*Here followeth to the Articles of the  
 Faith,*

*The father almightie maker of  
 beauen and earth.*

Of Gods almightie power.  
 Of the making of all thinges,  
 and of his diuine prouidence.

*Of Gods almightie power.*

**T**O the end that the knowledge of our  
 God bee not acknowledged in the  
 aire : and that we may see also , that they  
 are good tokens , that wee should put our  
 trust in him : it is written in these Articles  
 of our faith , that in his word he is reuea-  
 led euen as well as by his workes , that we  
 might



might also so much the more discerne our  
 selues from the people that doe not know  
 him aright and truelie. Therefore this  
 is the verie proper gift of the Church, to  
 know God such as he is, to wit in sub-  
 stance, and therewithall these three per-  
 sons, the Father, the Sonne, and the holy  
 Ghost. And he who knoweth not the Fa-  
 ther, knoweth not the Sonne, and he that *John. 14*  
 knoweth not the Sonne, knoweth not the *II.*  
 Father. Now albeit that hee is also our  
 Father, as we doe call him in the Lordes *Mat. 6. 9 Luke. 11.*  
 prayer: yet, be wee not, but the children  
 of adoption, receaued and adopted, for  
 the loue of his onelie sonne, euerlasting, *Psal. 137.*  
 and eternallie engendred of the Father: in  
 whome he taketh his good pleasure. Be-  
 hold, how God is here called Father: to  
 shew vnto vs, that our onelie faith is build-  
 ed on God alone. But this verie God,  
 whome the Church woorshippeth, and  
 in whome it beleeueth, is the Father,  
 the sonne, and the holie ghost: the which  
 God hath truelie shewed himselfe in the  
 world by foure diuine workes, & most ex-  
 cellent aboue all, by the creation, by the  
 redemption made of mankinde, by the as-  
 semblie and conseruation of the Church,  
 and by the woonderfull giftes that God  
 F, did

How God  
 is manifes-  
 ted,

did partake vnto this Church, giuing vnto her forgiuenesse of sinnes, and euerm-lasting life, in that she confessed the true God, so as by the meanes of this knowledge, wee might say as *S. Paul* did in the

*Rom. 15.*

*1. Cor. 3. 22.*

3. Chap. of the first Epistle to the *Corinth.* that all thinges are ours, because that we be vnto Christ, as Christ is vnto God, who is the father of our Lord Iesus Christ; as *S. Paul* manie times calleth him.

Now is he called also Almightye, and thus lifted vp aboue all creatures, and aboue the Gods of the Gentiles, and their

*Psal. 115. 7.*

Idols, that haue handes and cannot touch, Eyes and cannot see: But our God that hath his throne in heauen, dooth what him pleaseth. And as concerning vs poore

*Mat. 6. 27.*

creatures, we know not to make, alas, one flippe of grasse, and there is none that with all his care & industrie can adde one cubite vnto his stature or height. This is then for you, to woorship and to feare the almightye, that hath power ouer heauen, ouer earth, ouer bodies, ouer soules, goods, children, and ouer all that which is vnto

*Psal. 149. 8.*

vs, ouer kinges, ouer the prowdest princes, yea to buind them in chaines, when it shall please him to vse his iudgementes, and to bring them to nothing. Lift not vp

your

your hornes on high, saith *David*, in the  
 75. *Psalme*, for it is GOD that is your  
 Iudge, who lifteth vp, and setteth downe  
 as it pleaseth him. How was it that hee  
 ramed *Pharao*? How did he put downe  
*Nabuchadonozor*, whome he made to feede  
 with beastes for seuen yeeres space? And  
 this it is, as *Iob* speaketh in the 21. *Chap.*  
 Against the wicked shall grieve of minde  
 and trouble be strengthened, because hee  
 hath stretched forth his hand against the  
 Almighty. And how should man helpe  
 himselfe before his face, that is as a con-  
 suming fire? *Esa. 33. 14.*

Who is he, that would abide in conti-  
 nuall burninges? See wee not the moun-  
 taines leape and tremble before him, as it  
 is said, in the 19. <sup>18</sup> of *Exodus*, and in the 68. *8.*  
*Psalme*? But what say I, the mountaines?  
 Yea, the verie diuels are constrained to  
 tremble, knowing and feeling that there  
 is a God. Therefore, what blockishnesse  
 is this, what hardnesse, what mischief,  
 that man shall sometimes be so froward,  
 and presumptuous, that hee, as it were,  
 would spite the Lord? Euen as men may  
 see enough therein, who despise his threat-  
 ninges, and doe sooner feare earthlie  
 man, that is with all his glorie, but as a  
 flower

Isa. 40. 6, 7. pet. 1. flower and grasse, than the Almightye,  
 before whose face the feare and forming  
 Sea, the hard rockes, and the earth al-  
 so doe quake, and tremble: as wee doe  
 reade in the 114. *Psalme*. Wherefore let  
 vs remember, euen all the daies of our  
 life, that which was spoken vnto *Abra-*  
*ham* in the 17. of *Genesys*: I am the God al-  
 mighty, walke thou before mee. And I  
 pray you, what better Maister could we  
 finde, than him who hath all abundance in  
 himselfe, and y may doe all y he will? For  
 his power is ioyned with trueth & righte-  
 ousnesse. He can doe that which he will,  
 but hee will not anie thing sauing that  
 which is agreeable to his trueth and righ-  
 teousnesse. Wee ought to haue remem-  
 brance, namelie in our afflictions, of this  
 Almightynesse of the Lord, and that none  
 can take away his hand fro vs: When God  
 nourisheth, sustaineth, and preserueth  
 his, not onelie by ordinarie meanes, but  
 also, by woonderfull meanes, when it  
 pleaseth him, as he shewed, when he di-  
 uided the Sea, to make his people to passe  
 through: conducting them with a clow-  
 die Pillar, yea & a fierie Pillar, giuing the  
 Manna, and so manie other his woonder-  
 ful benefites, and singular woorkes as one  
 may

Exo. 14. 22-23

&amp; 17. 21-22.

46. 14. 15-35

1. Cor. 2.

may yet daillie marke.

Therefore blessed are we, whose faith is not builded on the wisdom of man, but on the power of GOD. But O we thrise yea foure times vnhappie, if wee doe not trust in the almighty, but doubt in his promises. For that which is harde before our eies shall it therefore bee harde before the eies, of the euerlasting himselfe? Like as he speaketh in the 8<sup>th</sup> Chap. of the prophet *Zacharie*, and as it is also saide in the 18<sup>th</sup> Chap. of *S. Luke*, Those thinges that are vnpossible to men, are possible, yea, and verie easie vnto our God. For as *Dauid* sayth in the 33<sup>rd</sup> *Psalme*, That which he spake, is, and that which he commandeth is established; he scattereth the counsell of the people, his counsell remaineth fast, and sure. O then sayth he the people are blessed, whose God is the Lord; and the people whome hee hath choson for his heritage. Cease therefore from man that is nothing, neither let vs be affraide of them so much, which are but a vapour and whose breath is in the nostrils; in such sort as stop their nostrils, and they die. And let vs worshippe and reuerence that almighty God, putting all our trust and confidence in him.

*Esa. 2. 22.*

F ij.

Maker

*Maker of heauen and earth.**Of the creation and prouidence of God.*

## CONSIDERATION.

Amongest other titles that are attributed vnto the Lorde our God to knowe him, and to discern him from false Gods, this is, that he is the Creator, as we see.

*Esaie 40. Chapter. v. 12.*

- 12 **W**HO hath measured the waters in his fist, and counted heauen with a spanne, and comprehended the dust of the earth in a measure, and weighed the mountaines in a weight, and the hilles in a  
 13 balance? Who hath instructed the spirite of the Lorde, or was his counsellor, or  
 17 taught him? All nations before him are nothing, To whom shewe will ye liken mee, that I should be like him sayeth the holie  
 26 one? Lift vp your eies on him, and beholde who hath created these thinges and bringeth out their armies by number, & calleth them all by names. By the greatnesse of his power and mightie strength, nothing  
 27 faileth. Why sayest thou O *Jacob*, and speakest thou O *Israel*. My way is hid from the Lorde, and my iudgement is passed ouer  
 of

of my God? Knowest thou not, and hast thou not hard that the euerlasting GOD hath created the endes of the earth? Hee neither fainteth, nor is wearie: there is no searching of his vnderstanding.

*v. 11.  
And in the 10. of Ieremie, it is written in the Chaldie tongue, that the superstitious Chaldies might vnderstande it.*

11. Thus shal you say vnto them, the Gods that haue not made the heauens and the earth, shall perish from the earth, & from vnder these heauens.

12. This is he who hath made the earth by his power, and established the worlde by his wisdom, and hath stretched out the heauen by his discretion.

13. He giueth by his voice the multitude of waters in heauen, & causeth the cloudes to ascende from the endes of the earth: he turneth lightnings to raine, and bringeth forth the winde out of his treasures.

14. Euerie man is a beast, by his owne knowledge. Euerie founder is confounded by the grauen Image: for his meking is but falschoode, and there is no breath in him.

15. They are vanitie and workes of errors,



in the time of their visitation they shall perish.

16 The portion of *Iacob* is not like vnto them: for he is the maker of all thinges.

To create,

This therefore is proper to our God, to create, that is to say, to giue to all thinges beginning, and to make to be, that which was not: and to bring forth of nothing, some thing. Euen as *S. Paule* sayeth in the 4. Chap. to the *Romanes*, Hee giueth life vnto the dead, and calleth those thinges which be not as though they were, And in the 11. of the same Epistle: For of him, through him, and for him, are all thinges: to him be glorie for euer and euer. And because, the creation is a worke of all the Trinitie as heere before it was alreadie declared, it is saide in the 1. Chap. to the *Coloss.* that in Christ all thinges were created, to wit, by him and for him. For that which is called in the 15. vers. the first borne of all creatures, is not as if the euerlasting sonne of God, had beginning, and were numbred amongst the creatures. For according as it is after sayd in the 17. vers. he is before all thinges, and through him all thinges consist. But he is called first borne, not as if we should say that he was created, but to shewe his prerogative and domination,

Creation a  
worke of  
the Trini-  
tie,

tion, howe he is the beginning and head of all thinges.

Nowe must we not heere giue place to the curious speculations of the flesh, and of the Philosophers, amongst whom, some of them haue thought that the worlde was eternall as the \* *Peripaticiens*, and others haue thought that it was made by chaunce or aduenture, as the *Epicurians*: the one sort disputing, how it was possible that of nothing all thinges should haue beene made, indeuouring to measure the infinite power of the deuinitie, according to their idle discourse, through wāt of knowing his force, and the strength and vertue of his worde. Therefore we must with faith belecue that which the vnderstanding cannot comprehend, as it is saide in the 1<sup>st</sup> Chap. of the Epistle to the *Hebrewes*: Through faith we vnderstande, that the worlde was ordained by the word of God: so that the thinges which we see, are not made of thinges which did appeare. For wee haue verie plaine places of the creation in the scripture: as also there is no historie so antient from the first beginning of all thinges, as that which we haue in the first booke of *Moses*: there say I, doe wee reade in the first Chap. That in the beginning God created

That the worlde hath had a beginning.

\* These Philosophers had y name of studying as they went about or walked.

*Genf. 1.1.* created heauen and the earth, the sea and all things that are in them.

He created by his word

<sup>v. 6.7</sup>  
Of nothing, { The spreading out or firmamēt which he calleth the heauen & the earth.

<sup>v. 25.26</sup>  
Of the earth, { The beastes and after-wardes man.

<sup>20.21.</sup>  
The waters, { Which hee maketh to bring forth fishes.

Out of mans bodie, he tooke and created the woman.

It is likewise spoken in the 33<sup>d</sup> *Psalm*, and in the 16<sup>th</sup> of the *Proverbs* of the creation; The Lorde hath made all thinges for himselfe, yea the wicked for the day of calamitie: not that God hath made the euill, for as it is saide in the 1. of *Genes*. All that he had made was verie good. But hee would shewe the wisdom of the Lorde, which turned the malice of the wicked vnto his glorie.

*Also in the 89. Psalm. v. 9*

8. O Lorde God of hostes who is like vnto  
to

*Of heauen and earth.* 75

to thee, which art a mightie Lorde, and thy trueth is about thee?

9. Thou rulest the raging of the sea; when the waues thereof arise, thou stillest them.

11. The heauens are thine, the earth is thine also, thou hast laide the foundation of the

12. worlde and all that therein is. Thou hast created the north and the south.

*And in the 45. of Esay. v. 12.*

I haue made the earth and created man vpon it. I whose handes haue spread out the heauens, and haue euen commaunded all their armies.

*Also in the 1<sup>6</sup>. Chap. of S. Pauls Epistles vnto the Colossians.*

By him were all thinges created, which are in heauen & which are in earth, thinges visible and thinges vnuisible, whether they be Thrones, or Dominions, or Principalties, or Powers. It appeareth by this place, that when it was spoken in the 1. ver. and the 1<sup>st</sup>. Chap. of Genes. howe God created heauen and earth, we must comprehend there also the creations of the Angelles.

Creation  
of Angels

But as *Athanasius* sayeth in his questions vnto *Antiochus*: *Moses* wold not willingly speake much of Angels in the beginning  
of

of his historie, then knowing the superstition and curiousnesse of the Jewes, where of after (the Church being more aduanced) was spoken of by the prophetes and Apostles.

Also mention is made in the first of the *Hebrewes* of the creatiō: by the sonne hath God made the worldes. Thou Lorde in the beginning hast established the earth, and the heauens are the worke of thine handes.

The creatures of God are good.  
*Gen. 1. 31.*

Nowe must we knowe, that God is not the onely creator of all thinges: but also all that which he hath created as it proceeded from him, is good, as it is saide in the 1. Chap. of *Genes.* and in the 4. Chap. of the 1. Epistle to *Timoth.* But the creatures in part are turned away from God, as the wicked Angelles that haue not kept their beginning, as it is sayde in the Epistle of *Iude.* And in speaking lies they spake of their verie owne, not according to their first creation: man was also lead away, by the olde serpent, which is the Diuell, as wee doe reade in the 3. of *Genes.* and in the 12. of the *Apocalyps.* The creatures which in part had beene created for man, hauing sinned, were subiect to vanitie, as it is saide in the 8. to the *Romanes*; and the earth was cursed.

fed, as may be seene in the third of *Genes.*  
 Men also greatlie abused the creatures, of Abuse of  
 Iron, and Steele to murther: of wine, and of the crea-  
 other meates, and foode, & so of manie o- tures.  
 ther creatures, the which wee ought to  
 haue receaued as Gods giftes, and to vse *1. Cor. 10. 31. Col. 3. 17.*  
 them with all reuerence and vnto the  
 glorie of the creator. For so ought the  
 creature be vnto vs as a booke, as a cer-  
 taine AEgyptiā Eremit named *Antonie*,  
 of whome is spoken in the 8. booke of the  
 tripartite historie and the 1. *Chap.* saith,  
 that the Cloister of this whole world was  
 a goodlie booke, wherein there is as many  
 leaues as there are creatures, and wherein  
 a man might with great pleasure reade,  
 yea and dailie reade againe and learne to  
 know God, who sheweth his name great  
 and woonderfull in this great and large  
 world as *Dauid* singeth in the 8. *Psalme*, & *psal. 8. all.*  
*S. Augustine* in the 21. *Chap.* of his priuate  
 Meditation.

O Lorde how great and woonderfull *S. Augu-*  
 shall the riches be, which thou preparest stines  
 for those that loue thee, in the true coun- Prayer,  
 trie and euerlasting kingdome, when as  
 we shall see thee face to face? For if thou  
 doost vnto vs so manie good turnes in this  
 world which is but a prison, and doost  
 shew

1 Cor. 9.

shew vs so manie excellent thinges : what wilt thou doe then , when wee shall bee inthy Pallace? Graunt vnto vs therefore grace O Lord to aspire vnto this hapinesse, that eye hath not seene, neither care heard, and that manstongue cannot expresse.

But the wise man dooth well exhort vs in the 12.<sup>th</sup> Chap. of Eccles. to remember our maker, before the dayes of aduersitie come. In the meane time, men for the most part care not at all, as the Lord complayneth in the 5.<sup>th</sup> Chap. of Ieremie: Feare ye not me saith the Lord? Or will yee not be afraid at my presence, which haue placed the sand for the boundes of the Sea, by the perpetuall decree that it cannot passe it: and though the waues thereof rage, yet can they not preuaile: though they roare, yet cannot they passe ouer it?

But this people hath an vnfaithfull and a rebellious heart, they are departed and gone. For they haue not said in their heart, Let vs now feare the Lorde our GOD, that giueth raine, both earlie and late in due season, hee reserueth vnto vs the appointed weekes of the Haruest. Gen. 6. 11 Notwithstanding it appeareth, that the world was not created for the wicked:  
for



for so soone as all fleshe had corrupted his way, God sent a floud vpon the earth. And as *Dauid* saith in the 37<sup>th</sup> *Psalme*. That the wicked and vngodlie shall bee rooted out, and the godly shall inherit the land. For they shall possesse all thinges in God.

The *Philosophers*, and others haue true-  
lie considered the creatures of God, and  
haue commended them: yet notwithstanding they haue strayed to all vanitie,  
more woorshipping the creatures, than *Rom. 1. 25.*  
the creator, nor seeing how these visible  
signes ought to guide vs vnto a conside-  
ration of inuisible thinges. For when wee  
doe see anie faire peece of worke: this  
maketh vs to inquire after the woorke-  
man that wrought it: euen so ought a man  
to inquire after the Lord. Furthermore,  
this world, how faire soeuer it is, is a  
bondman, and sigheth awaiting the deli-  
uerance of the sonnes of God. How much  
more ought we to aspire vnto heauenlie  
thinges, because that wee tread the  
earth vnder our feete, to shew vnto vs  
how that man ought to make but little ac-  
count of earthlie thinges, but ought ra-  
ther to haue his conuersation in heauen, *Philp. 3. 20.*  
where as our head is preparing a place  
for

for vs.

*Of Gods providence.*

**N**OW, if God had onlie created the world, and that hee did not gouerne it, dispose and maintaine it, with all her partes, he should not bee the almightie, but a halfe God. This is because, when as one speaketh of the creation. It is necessarie alwayes to sayne dailie the doctrine of the providence of God, as also the Scripture dooth, with the woonderfull disposition of all thinges which are in this whole world.

For hauing made his woorke, especiallie man, which is as the head of his worke, he did not there set him and leaue him: but wrought with the Sonne, and the hollie Ghost, dailie blessing, multiplying, preserving, restoring, and disposing all thinges to his glorie, and the saluation of his elect, as it dooth appeare by these places and examples that follow.

*The 28. of Job. v. 14*

God daily  
woorketh,  
The  
windes,  
the raine,  
The thunders,  
24 God beholdeth the endes of the world,  
and seeth all that is vnder heauen:  
25 To make the waight of the windes,  
and to weigh the waters by measure:  
26 To make a decree for the raine, and a way

way for the lightnings of the thunders.

*The 37. of Iob. v. 5.*

5 God thundereth maruelouſlie with his voyce: he worketh great thinges which we know not.

6 For hee ſaith to the Snow, be thou vpon the earth: likewise vnto the ſmall raine, and to the great raine of his power  
7 With the force thereof hee ſhutteth vp cuerie man, that all men may know his woorke. The ſnow,  
Men.

10 At the breath of God the froſt is giue, and the bredth of the waters is made narrowe. Froſt,

22 The brightneſſe commeth out of the North: the praiſe thereof is to God which is terrible. Brightheſſe,

*The 22. Pſalme. v. 9*

9 It is thou that diddeſt drawe me out of the wombe, and thou giueſt me hope euen at my Mothers breaſtes.

10 I was caſt vpon thee, euen from the wombe, thou art my God, from my mothers bellie.

<sup>23</sup>  
All the 107. Pſalme is full of teſtimonies of his diuine prouidence, where amongeſt al-  
ther thinges it is ſaid,

G

And

*psal. 107.* Seamen, 23. And those that goe downe into the sea  
in shippes, and occupie by the great wa-  
24 ters: they see the woorkes of the Lord, &  
his woonders in the deepe.

25 For he commaundeth and raiseth stormie  
winde, and it listeth vp the waues  
thereof.

6. 17. 19. 28. Whē they crie vnto the Lord in their  
trouble, he turneth the storme to calme,  
so that the waues thereof be still.

30 When they are quieted they are glad,  
and hee bringeth them vnto the haueu  
where they would be.

31 He turneth the floudes into a wilder-  
ness, and the springes of water into drie-  
ness.

Wilder-  
ness.

32 And a fruitfull land into barrenesse,  
for the wickednesse of them that dwell  
therein.

33 Againe, he turneth the wildernesse into  
pooles of water, & the drie land into wa-  
ter springes:

36 And there he placeth the hungrie, and  
they build a citie to dwell in,

Fieldes.  
Vines.

37. And sowe the fieldes, and plant vine-  
yardes, which bring forth fruitfull in-  
crease:

38. For he blesteth them and they multi-  
plie exceedingly, and he diminisheth not  
their

their Cattell.

Cattell.

39 Againe men are diminished, & brought lowe by oppression, euill and sorrowe.

40. He powreth contempt vppon princes, Princes, and causeth them to erre in desert places out of the way.

41 Yet he raiseth vp the poore out of misery, and maketh them families like a flock poore of sheepe.

42. The righteous shall see it, and reioyce, and all iniquitie shall stop her mouth.

43. Who is wise, that he may obserue these thinges? For they shall vnderstand the louing kindenesse of the Lorde.

*Out of the Psal. 147. 5*

5 Great is our Lorde and great is his power: his wisdom is infinite.

6 The Lord relieueth the meeke, and abaseth the wicked to the ground.

7 Sing vnto the Lord with praise: sing vppon the Harpe vnto our God which couereth the heauen with clowdes, and prepareth raine for the earth, and maketh the grasse to growe on the mountaines.

9 He giueth to beastes their food, and to the yong Rauens that crie. O Ierusalē praise the Lord: praise thy God O Sion: for hee

The yong  
Rauens.

G ij.

hath

Peace.

hath made the barres of thy gates strong;  
and hath blessed thy children within thee.  
14 He setteth peace in thy borders, and sa-  
tisfieth thee with the flower of wheate.

*The 21. of the Prouerbes. v. 1.*

The heart  
of kinges.

1. The kings heart is in y hand of the Lord,  
as the riuers of waters: he turneth it whi-  
ther soeuer it pleaseth him.

2 Euerie way of man is right in his  
owne eyes: but the Lord pondereth the  
heartes.

*The 45. of Esai. v. 18*

God hath  
not alone-  
ly created  
but dispo-  
seth also.

18 Behold what the Lord saith (that crea-  
ted heauen, God himselfe that formed  
the earth, and made it: he that prepared  
it he created it not in vaine: hee formed it  
to be inhabited) I am the Lord, and there  
is not other.

5 I am the Lord, and there is none other.  
7 I forme the light, and create darkness:  
I make peace, and create euill: I the Lord  
doe all these thinges.

8 Yee heauens send the dewe from a-  
boue, and let the clowdes droppe downe  
righteousnesse: Let the earth open, and let  
saluation and iustice growe forth: Let it  
bring the forth together, I the Lord haue  
created them.

9 Wo be vnto him that striueth with his  
ma-

maker: the Potsheard with the Pot-  
 sherdes of the earth: shall the clay say vn-  
 to him that fashioneth it: What makest  
 thou? Or thy woorke hath no handes.  
 10 Wo vnto him that saith vnto his fa-  
 ther: What hast thou begotten? Or to  
 his Mother, What hast thou brought  
 11 forth? Thus saith the Lorde GOD,  
 The holie one of Israell: and his maker  
 Aske me of thinges to come concerning  
 my sonnes, and concerning the woorkes  
 12 of mine handes. Commaund you me; I  
 haue made the earth and created man vp-  
 pon it: I, whose handes haue spread out  
 the heauens: I haue euen commaunded  
 all their armie.

*The 54. of Esai. v. 16.*

16 Behold I haue created the Smith that  
 bloweth the coles in the fire, and him that  
 bringeth forth an instrumēt for his worke.  
 I haue created the destroyer to destroy.  
 17 But all the weapons that are made against  
 thee shall not prosper.

Wherefore  
 the armies  
 of the eni-  
 mies are  
 not to bee  
 feared,

*The 3. of Amos. v. 6.*

6 A trumpet shall be blown in the citie,  
 and the people shall not be afraid. O what  
 euill shalbe in the citie and the Lorde hath  
 not doone it, to visite their sinnes: for ad-  
 uersities are great paines, to punish the

Aduersity,



euill and guiltie man and the faultes of men.

*The 6. Chap. of S. Mattheue. v. 26*

**The foules.** 26 Beholde the foules of the heauen: for they sowe not, neither reape, nor carie into barnes: yet your heauenly father feedeth them. Are ye not much better than they?

27 Which of you by taking care is able to ad-  
28 one cubite vnto his stature? And why care

**The lilies  
of the  
fields.**

ye for rayment? Learne howe the lilies of the fielde doe growe: they labour not, neither spinne. Yet I say vnto you, that euen Salomon in al his glorie was not arayed like one of these.

30 Wherefore if God so cloth the grasse of the fielde which is to day, and to morowe is cast into the ouen: shall hee not much more doe vnto you, O yee of litle faith?

*The 10. Chap. of S. Mattheue. v. 29.*

**Sparowes.**

29 Are not two Sparowes solde for a farthing, and one of them shall not fall on the  
30 ground without your father? Yea and all the hayres of your heades are numbred.  
31 Feare ye not therfore, ye are of more value than many Sparowes.

**Our steps,  
our going,  
and com-  
ing.**

*The 4. Chap. of the Epistle of S. Iames. v. 13.*

13. Go to nowe yee that say, to day or to morowe, we will goe into such a citie, and  
continue

- continue there a yeare, and buy and sell &  
14 get gaine; and yet you cannot tell what  
shalbe to morowe. For what is your life?  
It is euen a vapour that appeareth for a li-  
tle time, and afterwarde vanissheth away.  
15 For that we ought to say, if the Lord will,  
and if we liue, we will do this or that.

*Certaine prayers taken out of the Scripture  
grounded vpon the doctrine of the prou-  
idence of God: taken out of the 93. Psalmes,  
and digested in forme and manner of a  
prayer.*

OVR Lorde and God: although it see-  
meth that the diuell ruleth at his plea-  
sure in this wretched worlde, and that the  
wicked and vngodly doe those thinges,  
that vnto them seeme to bee good: yet so  
it is, that we doe acknowledge and con-  
fesse thee to be the true raygning God and  
king of all kinges, who hast made fast the  
worlde by thy power, and hast clothed it  
with an inuincible strength. And so is it as  
easie for thee to appease and make calme  
the raging of the sea, and the most greatest  
riuers, to whom thou hast also giuen their  
boundes: so shall it be as easie, when it  
shall please thee to still and appease the

stormes and tempestes. that we do behold in these daies, and to tame the furie of the enemies. But graunt vs grace O heauenly father, that among so many stormes wee may stay ourselues vpon thy holy and vndoubted witnessses, that wee haue in thy worde, that we may remaine constant in all thy seruices and in thy house, vntill that thou hast drawen vs out of the waues of this worlde, to guide vs vnto the blessed and happie life, and vnto the hauen of saluation. So be it.

*A prayer grounded vpon Gods providence.*

O Lorde our God, thou God of vengeance, and iudge of the earth, if euer it were time, that thou shouldest shewe thy selfe clearely displaying thy iudgements vpon thine aduersaries, and vpon thy people thy mercies, nowe it is O Lorde, that thy children of so long time haue beene, and are oppressed by the conspirators of Antichrist, yea massakers and murtherers, yea with more horrible disloyaltie and crueltie, than euer man sawe: in such sort O Lorde, as it maketh the wicked to lift vp themselues and waxe proude, as if wee were vtterly vndone, and as if there were  
no

no God in heauen that cared for his poore Church. And moreouer O God, the long time and the greatnesse of these afflictions, would make vs a thousande thousande times lose courage, were it not, that wee should be more than brutish, if we did not assure ourselues that thou seest our miseries, and vnderstandest our sorowes and mourneful complaintes: thou Lord, which hast made the eye, and planted the eare of man: yea thou great God, by whom wee liue, and haue our mouing and being: to be short, thou which hast gouerned this whole worlde, by thy so great wisdome, from the beginning of the worlde, chastice these people and make them know and see thy iudgementes. It is the remembraunce of thy so great workes, and of thy prouidence, which comforteth vs, and causeth vs to haue patience in our afflictions: seeing that it is certaine, that thou shuttest vp our teares in thy barrells, & keepest all our bones that not one of the is broken. Therefore O Lorde, thou shalt be our defence, for thy helping hande hath gathered vs together, euer since we came forth of our mothers wombe, and shalt be the rocke of our trust for euer more, who knowest well to rewarde both in place and time vnto our enemies,

enemies, their outrage, & to destroy them through their owne malice,

*A prayer taken out of the 26.<sup>th</sup> of Esaie vpon the same matter concerning the prouidence of God.*

- v4 **T**Rust ye in the Lorde for euer more: for  
5 the Lorde is strong for euer: for he will  
bring downe them that dwell on high: the  
high citie hee will abase, euen vnto the  
6 ground: he will cast it downe, and bring  
it vnto dust. The foote shal tread it downe,  
7 euen the feete of the poore, and the steps  
of the needie. The way of the iust is righte-  
8 ousnesse: thou wilt make equall the righte-  
ous path of the iust. Also wee O Lorde  
haue awaited for thee in the way of thy  
iudgementes, the desire of our soule is in  
thy name, and to the remembrance of thee.  
9 with my soule haue I desired thee in the  
night, and in my spirite within mee will I  
seek thee in the morning: for seeing thy  
iudgementes are in the earth, the inhabi-  
10 tance of the worlde shall learne righteous-  
nesse. But yet, let mercy bee shewed vnto  
the wicked, and he will not learne righte-  
ousnesse: in the lande of vprightnesse, will  
he doe wickedly, and will not beholde the  
maiestie

maiestie of our Lorde. O Lorde they will not consider thy hie hande: but they shall see it, and be confounded with the zeale of the people, and the fire of thine enemies shall deuour them. Lord vnto vs thou wilt ordaine Peace, for thou also hast wrought all our workes for vs.

*Goodly warninges grounded vpon Gods providence, that the mother made vnto her seuen sonnes executed by Antiochus, taken out of the 2. Booke of the Machabees and the 7. Chap.*

THE mother did valiantly exhort euerie one of her seuen sonnes, saying: I can not tell howe you came into my wombe: for I neither gaue you breath nor life. It is not I that set in order the members of your bodie but doubtlesse the creator, of the worlde, which formed the birth of man, and founde out the beginning of all thinges, will also of his owne mercie giue you breath and life againe, as ye nowe regarde not your owne selues for his name sake.

*The Apostles prayer vpon the same matter out of the 4. Chap. of the Actes.*

O Lord

*Mat. 26* O Lorde thou art the God which hast  
 made the heauen and the earth, the sea and  
 25 all thinges that are in them, which by the  
 mouth of thy seruant *Dauid* hast sayd, why  
 did the Gentiles rage, and the people ima-  
 26 gine vaine thinges? The Kings of the earth  
 assembled, and the rulers came together a-  
 gainst the Lorde, and against his Christ.  
 27 For doubtlesse against thine holy sonne Ie-  
 sus, whom thou haddest annointed, both  
*Herod* and *Pontius Pilate*, with the Gen-  
 tiles and the people of *Israell* gathered the  
 28 selues together, to doe whatsoeuer thine  
 hande and thy counsel had determined be-  
 29 fore to be done. And nowe O Lorde, be-  
 holde their threatninges, and graunt vnto  
 thy seruantes with all boldenes to speake  
 thy worde.

*Certaine goodly examples of Gods providence,  
 turning away the enterprises of the wicked  
 & helping his, taken forth of Genesis 50.  
 Chap. v. 19*

**I**oseph being solde by his brethren: and  
 seeing the to haue some remorse of con-  
 science after his fathers death, sayde thus  
 vnto them:

19 Feare not, for am not I vnder God? whe  
 yce



10 Ye thought euill against me, God disposed it to good, that hee might bring to passe, as it is this day, and saue much people aliue.

Behold how in one selfesame thing the worke of man is euill and that of Gods both good and holie: the disloyaltie of Iosephes Brethren was euill and to bee re-  
proued.

But as *S. Augustine* saith, our God is so mightie and good, that hee would neuer suffer euill to happen, if he were not the almightie, and that hee cannot turne it vnto good. And let vs marke therefore, what *S. Augustine* saith elsewhere of the same, that is to wit, that the iudgementes of God may well sometimes be hidden, but the vniust neuer.

*An other example taken out of the 1. Chap. of Exodus. v. 10*

10 **A**ND Pharao said vnto his people, Let vs worke wiselie against the children of Israel, least they multiplie, & it come to passe, that if there bee warre, they ioynethemselues altogether vnto our enemies, and fight against vs and get them out of the land.

O euerliuing and almightie God, who is he therefore that shall feare mans enterprises? *Pharao* wrought well: and his people did agree with him. They bestowed & imployed all their wisedomes together. And wherewith was it, that they had so great a feare? What was it, that gaue so many torment<sup>s</sup> vnto their mindes & spirites? It was, O mightie God, these poore people that were captiue; certainly thou art great in the middest of thy people. For thy children all together poore and litle, that be in the world, are terrible vnto the wicked, because that they leane and stay vndoutedlie vpon thy strength: *Herode* trembled hearing of a childe that was borne at *Bethalem*. Therefore a miserable man, a miserable people, a miserable kingdome which hath none other strength, but vpon his owne arme and vpon their owne counsell. The wicked haue great craft to consult subtiltie to woorke deceites, and are subtle and presumptuous: But all this O Lord, is nothing before thy face, but a great heape of smoke, the which, the higher it ascendeth, the more it vanisheth away. On the other  
part,

part, thy people walking in their simplicitie, are afflicted, and lie open to manie wronges. But thou redrestest them by thy mightie hand, euen in such sort, that as the seede dying in the earth bringeth forth greater abundance of fruite: euen so dooth thy Church increase and waxe fruitfull vnder the crosse: by meanes of the deawe of thy grace: In such manner, as neither the hote sonne, nor y cold moone, nor any other difficulties can bee hurtfull vnto thy children. Seeing then O eternall God, y against thee there is no power nor, deceipt, & that in thee we haue our strength and wisdom: graunt vs grace that wee feare nothing but thee: neither put our trust in any but in thee: and that wee boist not ourselues but in thee, through thy son Iesus Christ. So be it.

*An other example of Gods fatherly care of his people in their neede, out of Exodus the 3. Chap. v. 7.*

7. **A**ND the Lorde sayde vnto them, I haue surely seene the trouble of my people, which are in Egypt, and haue heard their crie, because of their taske-maisters: for I knowe their sorowe, and am come downe

to deliuer them out of the hande of the  
*Egyptians.*

*A prayer necessarie in these daies.*

**O** Lord how great wrong haue we, when  
as we doe not thinke that thou doest  
see vs in all our afflictions, and that thou  
art farre from vs, as the world is perswa-  
ded, that thou hast no care or keepe ouer  
vs. For albeit, thou be great, yet despise  
thou not thy little ones: And although  
that thou art a glorious God, yet cast not  
away those that are in affliction and for-  
row: And albeit that thou art a spirituall  
substance, yet thou hast eyes to see, that  
is to say, a woonderfull prouidence, the  
which dooth not alonely beholde, but  
dooth gouerne also the whole world.  
Thou hast thy eares open of mercie and  
pitie, to vnderstand the prayers and cry-  
inges of thy people. Thou hast thy  
handes of strength and might to helpe vs.  
Thou hast the feete to come downe swift-  
ly: that is to witte, the readinesse of thy  
force and good will, which thou in neede  
makest vs to know. Now if thou hast had  
anie pitie of thy people *Israel* in *AEgypt*  
yea, if the great exaction and violence,  
which

which was doone vnto them hath mooued thee to prouide for them: it is now surelie time, that thou helpe thy Church. Their malice, vnfaithfulnes, extortion, and tyrannie, are they not come vnto their fullnesse? Was AEgypt then more cruell than those which rise vp in these daies against thy people? Was *Pharao* more hardened in heart, than our aduersaries? No Lord, for he straffe to driue away *Moses*: But these thirst without ceasing after our bloud, & doe dailie inuent new torments and cruelties. O God almightie, wherefore wilt thou (who hast the heartes of *pro 21. 1.* kinges in thy handes) not bend them, as thou hast doone *Mauasses*, and that of *Nabuchadonexer*, and therein doe thy iust iudgementes, and shewe thy glorie & thy power against the tyrantes, as thou hast doone in times past against *Pharao*? And as concerning thy people, O Lord, draw them out of AEgypt, & out of this harder bondage, than to make Brick: since that it is seruile vnto Antichrist and Idolatrie. Make soft their heartes that are revolted: giue them grace to knowe the horrible captiuitie, where they be vnder Antichrist, that neither the Garlick, nor the Onyons, neither anie other stinck-

king pleasures of the flesh and world;  
doe let them or stay them, to come out of  
Ægypt to seeke out the places, wherein  
thou art both purelie serued and honored;  
to call vppon thee in purenesse and sin-  
cristie of faith, and in rest and peace of con-  
science through our Lord thy Sonne Je-  
sus Christ.

*A consideration of this place, which is in the  
23<sup>rd</sup> of Exodus, of the Cloudie Pillar in  
the day, and of the fierie Pillar by night,  
that departed not from the people.*

**O**How blessed are the people of whom  
GOD is the Lorde: for as hee is the  
creator and Lord ouer all things, so dooth  
he make all his creatures, to serue as a cō-  
moditie vnto his chosen. May it be possi-  
ble to see a more greater care, prouidēce,  
& louingnesse, than that which the Lorde  
hath shewed vnto his people, who did  
not alonelic withdrawe thē from a wret-  
ched and hard bondage that was too  
much, but was also a guide, and an affi-  
stant, and companion likewise, with his  
signes and witnesses so woonderfull of  
his fauour? Where then are they, which  
alwaies are afraid to want, and to bee de-  
stitut

strute, if they passe out of Aegypt, and  
giue ouer their idolatrie and therefore  
looke dailie backe, as Lots wife did? *Gen. 19. 126. Luk. 17. 32*  
Yea, but some will say, wee doe see no  
more these signes, neither the fierie Pillar, *Exo. 13. 21. 22.* nor the cloudie pillar. Truelle they  
cannot bee, seene to them whose eyes  
the brightnesse of worldlie honors doe  
lighten, and that haue no more sight  
than the back, or mouldwarpe. But the  
children of GOD doe sufficientlie ac-  
knowledge the most certaine testimo-  
nies of Gods presence. For haue they  
neede of the cloudie pillar? The holie  
Ghost shall refresh them, and yeelde  
them contented, and strengthen them in  
the midst of temptations. GOD is  
also their fierie wall; which dailie kinde-  
leth in them faith, and other giftes most  
excellent: In summe, the children of God  
doe not require more fairer and goodlier  
Pillars, to guide them and comfort them  
in the pilgrimage of this vaile of mis-  
erie, than the pure Ministerie of Gods  
word and the pure administration of his  
holie Sacramentes.

The pil-  
lars which  
doe guide  
and com-  
fort vs in  
world.

Hauiing this Pillar of trueth, they are  
certaine to bee surelie grounded, to bee  
well guided, and to be well directed in all



their liues: when as the people of the world shall be drowned in the puddle of Idolatrie, with *Pharao*, and with the pleasures of this present world that shall perish. Why should we then be so vnhappy, to forsake the pure seruice of our God, and to doe seruice vnto strange Gods, eue like as it is said in the 32. of *Deuteronomie*, that we would recompence the Lord? Is he not our father? our possessor? hath he  
 8. not made and fashioned vs? Let vs consider saith hee in the same place, the yeares  
 9. of so manie generations, and how his people are the portion of the Lord; hee hath  
 10. found them in the wilderness and hath guided them, he hath giuen them vnderstanding and hath kept them as the apple  
 11. of his eye: and as the Eagle soaring ouer his  
 12. little ones, and beareth them? The Lord alone hath led them, and with him there was no strange God.

*An other example of Gods providence in the historie of Manna, that is written in the 16. Chap. of Exodus. v. 3.*

**V**<sup>3</sup> And the children of *Israel* said, O that we had dyed by the hand of the Lord, in

in the land of AEgypt when wee sat by  
the flesh pots, when we did eate bread our  
bellies full: For ye haue brought vs out in-  
to this wilderness to kill this whole com-  
panie with Famine. Then said the Lord vnto 4  
Moses, Behold, I will cause bread to  
raine from heauen to you, and the people  
shall goe out and gather that which is suf-  
ficient for euery day, that I may proue  
them, whether they will walke in my  
wayes or no. But the sixth day they shall  
prepare that which they shall bring home,  
and it shall bee twice as much as they ga-  
ther daile.

Also out of the 8. Chap. of Deuteronomie. v. 3

**T**He Lord humbled thee, and made thee <sup>Wherefore</sup>  
hungrie, & fed thee with Manna which <sup>fore Man-</sup>  
thou knewest not, neither did thy fathers <sup>na was gi-</sup>  
know it, that he might teach thee y<sup>e</sup> man <sup>uen.</sup>  
liueth not by bread onely, but by euery  
word that proceedeth out of the mouth  
of the Lord dooth a man liue.

4 Thy raiment waxed not olde vpon  
thee, neither did thy foot swell these 40.  
yeares.

Know therefore in thine heart, that as  
a man nutureth his Sonne, so the Lorde

Hij.

thy

thy God nutureth thee.

11 Beware that thou forget not the Lord thy God, not keeping his commaundementes, and his lawes, and his ordinances, which I commaund thee this day:

12 Least when thou hast eaten and filled thy selfe, and hast built goodlie houses, and dwell therein,

13 And thy beastes and thy sheepe are increased, and thy silver and thy gold is multiplied, and all that thou hast is increa-

14 sed: then thine heart bee lifted vp. Beware thou say not in thy heart, my power and the strength of mine owne hand, hath prepared me this abundance.

15 But remember the Lord thy God: For it is hee which giueth thee power to get substance, &c.

*A Meditation vppon the aforesaid places*

**I**F there bee anie thing that grieueth man in the worlde, it is the care of those thinges which doe concerne the bellie; which is y<sup>e</sup> God of manie, as S. Paul in the 3. to the *Philip.* dooth witnesse: and notwithstanding, wee doe see, that it is Gods blessing, which dooth nourish vs, and not the bread: Forasmuch as earth could

not

nothing forth, but thornes and thistles, vntill that GOD did put thereunto his blessing. And although the earth should bring forth and carie the best frutes of the world: What is it, if GOD did not giue thereunto his strength and his proprietie to nourish vs? As men doe see, when that the Lord is angrie, he breaketh the staffe of bread, and causeth that a man is not satisfied, yea although hee doe eate much. Moreover wee doe see that this almightie God is not tyed vnto mans meanes: But that he can helpe his extraordinarie, and sustaine them, against all meanes. For God would surely, that man should bee holpen of the second causes, but not that man should rest therein, and wholie to depend of them. Seeing then that we cannot tell what to doe, therefore wee bee bound to lift vp our eyes vnto the Lord, euen as did this good king *Iosaphat*: as we doe reade in the 20. Chap. of the 2. booke of the *Chronicles*.

Second  
causes,

A PRAYER.

**L**ord GOD and father: because that our nourishment dependeth not of meates, but of thy pure grace and especiall providence, and that thou hast to

H iij.

manie

- x *Psal.* 24.1 manie woonderfull meanes to helpe vs:  
 Graunt vs grace, that wee may rest our  
 selues vppon thy providence, and good-  
 nesse, of the which thou art the God, vn-  
 to whome dooth appertaine the earth, and  
 the contentes thereof, who art also our  
 true shepheard, that alone feedest the  
 soule and the bodie, in such wise, as  
 the great and mightie Lyons of the  
 world, being hungrie and thirstie, as it  
 is said in the 34.<sup>th</sup> *Psalme*. Thou giuest vn-  
 to thy children foode, and fillest them. As  
 also those that gathered vp store of Man-  
 na, had no more than they which gather-  
 ed but little. Nowe as they did the  
 first day gather the double of Manna,  
 for the day of rest, graunt vs grace  
 in this last age, which is, as the sixt  
 day, to prepare our selues vnto this  
 great and last day of rest, that wee may  
 gather vp a good quantitie of this spiri-  
 tuall Manna, and that thou wouldest so  
 furnish vs, for the euerlasting life, where-  
 with, wee being sustained as *Elias* was  
 in times past, by the foode which was  
 presented vnto him by the Angell, wee  
 may come vnto thy holy mountaine, and  
 vnto thy blessed rest.

2. *Kingz* 11.19  
 f. 6. 8.

*A conclusion vpon the Article of the  
Creation.*

**A PRAYER.**

**O** Lord euerlasting and almightie God,  
that hast made mee when I was no-  
thing, and canst bring me againe to no-  
thing, when it pleaseth thee: graunt vnto  
me thy poore creature grace: truelie to ac-  
knowledge my maker, and rightlie to vse  
those creatures, whome thou hast subie-  
cted, and giuen vnto men, to reuerence  
thee as my Lorde, and to depend vpon  
thy prouidence, & assure me in thy power:  
And as thou hast taken vs from our Mo-  
thers wombe, so graunt to beare vs also in  
our old age, and to maintaine vs, being  
a father and sauour vnto vs for euermore.  
And furthermore O good God, because  
that all thinges doe helpe to good to those,  
that loue thee, and whome thou doest  
cherish thou doost fatherlie correct: giue  
me grace patientlie to beare thy correcti-  
ons, and voutsafe to giue me vnderstan-  
ding in the sanctuarie of thy holy word,  
to comprehend and vnderstand the wret-  
ched issue, that the wicked shall haue, to  
the end I may neuer beare malice vnto  
them. Graunt me therefore the patience  
and

*1. Cor. 13. 8.*

*1. Cor. 13. 8.*

*Eph. 1. 3.*

*Rom. 8.*

*Prov. 3. 12.*

*Hebr. 12. 5.*

*Psal. 73. 17.*

*Psal. 37. 1.*

2Sa. 16. 10

and constancie that Dauid had, when as  
*Semei* cursed him: that I may acknow-  
 ledge in summe, that there happeneth ne-  
 uer anie thing without thy ordinance:  
 and that which thou doost appoint, is for  
 the wealth and health of thy children.  
 Moreover, O Lord, forsomuch as we are  
 not fit and apt of our selues, to thinke any  
 good thing: inspire me thy poore crea-  
 ture daile, direct and guide my steps, my  
 thoughtes, speeches and dooings: and  
 aboute all suffer not that I doe forget thee,  
 thou that art my creator: for as much as  
 the heathens themselves, onelie seeing  
 & acknowledging the wonderfull worke,  
 whereof our bodies are made, and the  
 vse of all the parties of the same, yea, the  
 least whereof haue beene constrained to  
 praise and magnifie thy mightie name.  
 Therefore vnto thee O God bee eternall  
 praise and glorie for euermore. So be it.

*Galen, de  
 usu par-  
 tium.*

*Errors contrarie vnto this Article.*

The *Epicures*, and all those which  
 thinke that this world is gouerned by ad-  
 uenture.

The *Manichees*, and others which doe  
 establish more beginninges than one.

They



They which doe not acknowledge Gods prouidence in all thinges, & in the verie same thinges which seeme strange and little.

They which put their trust in shier, than in one onelie God.

They which thinke how GOD hath created some thing to ill purpose, and thinke to make it more perfect than God.

They which abuse the creatures of God, not vsing them to his glorie, and with thankesgiuing.

*And in Iesus Christ his onelie sonne our Lord.* Article. 2

## CONSIDERATION.

**T**He creation of the whole world, together ioyned with a prouidence, iustice and woonderfull wisdom, is the first witnessse, that the Articles of our beleeve doe set downe vnto

vs of our GOD; to the end to reuerence him, and to trust in him. <sup>parabimus qd</sup> Yet followeth there an other more wonderfull witnesse, and that presenteth together vnto vs a passing goodnesse and infinite power, that is to say the worke of our redemption. For to redeeme, and to quicken the creature that was lost, and to buie him off such a price, to wit, with the pretious bloud of Gods euerlasting sonne, and not to deliuer him onelie from bondage, and death, but also to communicate with him euerlasting life, this is so great a woorke, and so singular a benefite, as no tongue can expresse, nor heart can sufficientlie comprehend it. Hence it is that God hath so loued the world, that hee hath giuen his onelie sonne, to the end that all those which beleue in him, shall not perish, but haue euerlasting life. Man was therefore created, good & perfect as it is said in the 7. Chap. of Ecclesiastes: But he taried not in this happie estate: But following his owne inuentions, and discourses, with the euill counsell of the Diuell, hee was so turned from his GOD and by this meanes cast headlong into destruction, as hee made himselfe and his posteritie guiltie of death

his onelie sonne our Lord. 1109

death and euerlasting perdition. For *Rom. 6. 23*  
death, and all the thinges belonging vnto  
death, as are all kindes of aduersities,  
be the reward of sinne. Euen so cometh *Of sin. 13. 9*  
our destruction of our selues: For asmuch  
as man abusing his freewill, yeilded him-  
selfe a slaue vnto the diuell, and by this  
meanes drew vpon him the iust ven-  
geance of the euerlasting God. O What  
a change and pitious alteration was this:  
when as the Image of God was so defaced  
in man, and that of so noble a creature, hee  
was become vile, miserable, and full of  
sinne and filth? For albeit, that man was  
fashioned of the dust of the earth, yet so  
was it that the spirit of God, if hee had  
not sinned, had swallowed vp that which  
was of the earth, corruptible, and had  
freed man of his weakenesse and putrefa-  
ction. But hauing chased away from him,  
Gods good spirit, hee remaineth a foule  
lumpe of flesh, and is not now of his na-  
ture but dust and clay, and his heart from  
his infancie altogether froward. *Gen. 5. 25*

For although that there is but one *Iesus*  
GOD, in whome wee doe beleue, as *Christ the*  
*S. Ierome* verie well saith vpon the *matter*  
4. of *that our*  
the *Ephs.* Yet so is it that the sonne, which *saith one*  
is the second person of the diuinitie, who *lie loo*  
*is* keth on

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- is one substance is the true object and foundation of our faith; and not without cause. For first in beleeuing in him; we doe beleue in God: because that hee is God blessed for euermore, as *S. Paul* saith in the 9. of the *Romans*;
- 2 Secondlie, hee it is, of whome *Moses*, *Luk 24. 25. 27.* the *Prophetes*, and the *Psalmes* haue spoken, and vnto whome they haue directed vs: as it is also said in the 24. of *S. Luke*.
- 3 Thirdlie, it is hee that the father likewise willeth that wee heare, and that is the subsisting Image of the inuisible GOD; the brightnesse of his glorie, and the ingraued signe and marke of his person: by whome also, the father hath
- 4 spoken and doone all thinges. Lastlie, this is the person that hath taken our nature: and hee who is called *Immanuel*, God with vs, and GOD manifested in the flesh. So that this is the cause why *S. Paul* saith, that no man can lay anie other foundation, than that which is laid, to wit, Iesus Christ, and that hee woulde not know anie thing saue Christ: Not that hee would not likewise know and vnderstand the Father and the holie Ghost, but because that in him man knoweth all,
- both

his onelie sonne our Lord. 111

both the Father and the holie Ghost  
as it is said in the first Epistle to the *1 Cor.* 10-11-12.  
*Corinthians* and second Chapter; And  
that without him, wee can, neither  
know the Father, neither haue access  
vnto this light not able to bee come  
vnto, vnlesse the Sonne giue vs both  
assurance and access: Euen as *Saint*  
*Paul* teacheth vs in the 2. Chap. to the *Encirclion*  
*Ephesians*. ver. 18. And as *Saint Au-* 5. Chap.  
*gustine* yet teacheth, how manie here-  
tiques doe speake of Iesus Christ, vaun-  
ting them of his knowledge: yet so it  
is, that when a man dooth necrelie  
looke therein it is found, that they  
haue onelie burthe name, and that they  
are but woordes without trueth and  
effect. For where as they will neither  
speake, neither yet vnderstand, or teach  
as it behooueth concerning his *Per-*  
*son*: or teach anie euill concerning his  
*Office*: So is this a proper gift vnto the  
Christian Church, to knowe with a  
wholesome knowledge, the eternall  
and liuing GOD, that is to say, to *Iohn. 17. 3.*  
know him in Iesus Christ, and to call  
vppon him, through him, holding  
Christ for verie God and verie man, & the  
onelie mediator betweene God and man.  
That

That which thing neither the Turkes, nei-  
ther the Iewes, neither Papistes, nor ma-  
nic heretickes doe, as in deede the diuell  
dooth labour to raise vp false Prophetes  
in all times, to darken, and vterlie to o-  
uerthrowe the knowledge of Iesus Christ  
on the earth, who is as a signe or a marke,  
against which euerie man gainsayeth,  
euen as *Simoon* did speake in the 2. of *S.  
Lake*. But against such kinde of people,  
wee must retaine these Maximes or rules.  
First, that such a mediatur and sauiour,  
is necessarie for vs to haue, which was ve-  
rie God, and verie man, and who parta-  
keth to the end, (to bee a meane) with  
the natures of those that were at strife, in  
such sort as hee might overcome sinne,  
death, and the diuell, and giue men ac-  
cesse vnto the light not able to be come  
vnto. It was necessarie, that hee should  
bee stronger than all creatures, to witte,  
God, and the welbeloued of the Father,  
vnto whome wee might be fit and agree-  
able: As of the other side, it was meere  
that the same flesh which had bin over-  
come, should haue the victorie, and that  
the flesh which had sinned might beare  
the paine the which also hee hath char-  
ged vpon him: in short, that to the end

*Maximes.*

*Ephes. 2.*

*Rom. 8.*

*Esaie 53. 4. 5.*

to haue pitie on vs, he might partake with *Hebr. 2. 14*  
 our flesh, & with our miseries, to the end to  
 make vs his brethren, & so to carrie into  
 heauen, our nature, as y<sup>e</sup> gage of our hope,  
 euen as hee hath giuen vnto vs a counter-  
 pledge, that is to say, the holie Ghost: as  
*Tertullian* hath written verie well, speak-  
 ing of the resurrection and of the flesh of  
 Christ. When therefore we say, that we  
 doe belecue in Iesus Christ, it is not, as if  
 we had manie kindes of faith. For there  
 is but one God, and one faith: and the *Eph. 4. 13*  
 father and the sonne are one, as it is said in  
 10.<sup>o</sup> of *S. Iohn*. But this is that wee belecue *To be:*  
 in God according as he hath shewed him- *leeue in*  
 selfe, in the making of heauen and earth, *Iesus*  
 as also in his holie word, that beareth re- *Christ,*  
 cord vnto vs, how that the euerlasting  
 Sonne of God Iesus Christ, taking our  
 nature in the fulnesse of time, to bee the  
 mediator of the couenant of our God, the  
 two natures diuine and humane being  
 knitte together, hee hath reconciled vs to  
 God his father, when by his merite, and  
 obedience, and through his strength and  
 incomprehensible goodnesse hee hath by  
 his death and passion made satisfaction  
 for our finnes, and by his resurrection  
 overcome death and hell, and is ascen-  
 ded



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ded into heauē, to make intercessiō for vs, so as for y loue of him, god loueth vs, & his righteousness is imputed to vs as if it were our owne. God holdeth vs for righteous, & so be we sure y neither y law hath power to condemne vs, against which we doe set this perfect righteousness of Iesus Christ: neither death nor y diuel shall astonie vs, for seeing y Christ for vs hath ouercome y world, death & all y which was fearful. In summe, we doe beleue, not onelie the historie of y birth, passion, death, resurrection & ascensio of Iesus Christ: But euerie faithful persō dooth apply all y benefits y he hath gotten for vs, assuring & comforting theselues, in his holie & louelie promises, & doe lay hold vppon him as y true Iesus, sauing & blessing vs, & hauing prepared an euerlasting saluation and a most blessed life by his pretious bloud. For what we shall be, dooth not yet appeare: but we doe know y when he shal appeare, we shal be like vnto him, & shall see him as he is. And whosoever hath this hope in him is purified, as he is also pure. This say I is y first Maxime, & first foundation, y we doe set against the heretikes, and others, which know not Iesus Christ true God & true man. It is y wonderful counsell of God, which

1. Joh. 3. 2.  
Ose. 13.

which hath prouided for vs such a mediator and fauour as did behouue vs to haue. Secondly, we doe set against them the agree-  
 ment of y<sup>e</sup> old & new Testamēt, cōcerning Iesus Christ: where we see how y<sup>e</sup> which y<sup>e</sup> ceremonies of the law had figured, was fulfilled in Christ: as it is said in y<sup>e</sup> Epistle to y<sup>e</sup> Hebrewes: for so dooth S. Paul <sup>1 John. 3.</sup> witnesse & proue, how Christ was the end <sup>Rom. 10. 12.</sup> of y<sup>e</sup> law. Lastlie we doe set against the effects of this healthful knowledge, which giueth peace, & rest of minde vnto y<sup>e</sup> faithful: So as manie haue suffered death with great ioy, for y<sup>e</sup> name of Iesus. Now on the other part, y<sup>e</sup> liues of those who haue blasphemed, as *Cerintus*, *Manes*, *Arrius*, and others, were alwayes miserable. And how soeuer it were, y<sup>e</sup> manie times y<sup>e</sup> heresies of those which haue striven, either cōcerning y<sup>e</sup> true diuine nature, or cōcerning y<sup>e</sup> veritie of Christs human nature, were for a season maintained by violence & impudēcie, God in this giuing place vnto his iudgements, & prouing y<sup>e</sup> constācie of his owne yet, it is cleare by the Ecclesiasticall Histories, how the Lord hath made his trueth dailie to triumph, yea & that manie times by weake Organes, & hath confounded y<sup>e</sup> wise men of y<sup>e</sup> world, preserving his trueth, & the Articles of our faith, euen vnto

our time: whereof wee ought to thanke  
 this good God, without ceasing, and to  
 beseech him, y<sup>e</sup> he will likewise haue pitie  
 also of our posteritie, & suffer them to in-  
 ioy this wholesome treasure, not suffering  
 that for our vnthankfulnesse, and by the  
 damnable, and ambitious obstructions of  
 certaine wicked members, that at this  
 day doe trouble the Churches, the truth  
 should be darkened, and this good Saviour  
 Iesus, true GOD and true man should  
 bee misknown to the world.

Now to the end, that euerie faithfull  
 man might so much the better cast and  
 learne, what this sonne of God is, and  
 what foundation wee haue to beleue in  
 him, and to hold him for our mediator:  
 the holie scripture dooth attribute two  
 names chiefly vnto him: whereof the one  
 is Iesus, and the other is Christ: to the  
 end that we may note and marke in the  
 first, what is the person of the sonne of  
 God, to witte, that he is God the saui-  
 our, and the word of life, manifested in  
 the flesh: In the second his Office: because  
 that Christ dooth signifie as much as Mes-  
 sias: that is to say, Anointed; which was  
 annointed for vs, destined and ordained  
 of the father, and dwelling in him in all

*Iesus  
 Christ.*

full.

fulnesse; that hee should be our King.  
our Sacrificer, our Prophet and  
Doctor.

As concerning y<sup>e</sup> first name, which is Je-  
sus, it was giuen to y<sup>e</sup> Lord, not by aduen-  
ture: but by a heauelie Oracle declared by  
y<sup>e</sup> Angel vnto Ioseph, as wee doe reade in  
the 1. Chap. of S. Matthew: Thou shalt  
call his name *Jesus*: For hee shall saue his  
people from their sinnes. The like was  
said vnto Marie, such as yett doe reade  
in the first Chap. of S. Luke. Thou shalt  
beare a sonne, and thou shalt call his name:  
*Jesus*: Hee shall be great, and shall bee  
called the sonne of the most high: & and  
the Lord God shall giue vnto him the  
Throne of his father *David*; and the An-  
gells speaking vnto the shepherdes in the  
2. Chap. of S. Luke, interpreting this word  
of *Jesus*, saie: Behold, I bring you tidings  
of great ioy, that shall be to all the people:  
That is, that vnto you is borne this day  
in the Citie of *David* a sauour, which is  
*Christ* the Lord.

Moreouer, *Bernard* a right auncient  
Doctor in the second booke against the  
heresies of *Nicodemus*, witnesseth, that the  
Grieks called him *Sauour*; that which the  
scripture calleth *Jesus*, that is to say, Sa-

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uiour. The which Iesus Christ was in deed,  
straightway declared himselfe so to bee  
healing the sicke, and raising vp the dead,  
Especially by this euerlasting saluation,  
and that saluation of the soules which hee  
hath gotten for vs: who is the true salua-  
tion, of whome we ought to make reckon-  
ing of: as S. Peter saith, that he should  
be fully revealed in the later dayes.

1. Pet. 1. 5.

Now such a Saviour was not Iosua:  
howbeit a Captaine forer hee was, ha-  
ving this honour to conduct the people  
into the promised lande: Neither like-  
wise Iohannas the Sonne of Iosedec the  
high Priest, of whome the Prophet Za-  
charias speaketh, that were but sim-  
ple men, and haue doone nothing, but  
through borrowed strength: neither also  
were they other, but the shadowes of  
this great Iosua, and mightie Saviour, that  
is Iesus Christ, the onely true and euerla-  
sting Saviour, so as there is none other  
name, by the which a man may haue the  
grace of God, or obtaine any thing of him:  
or to come to y most blessed life. It is this  
name, or rather this vertue and power,  
before whome, all knees ought to bowe,  
that are in heauen and on the earth. To be  
short, this is he, whome all tongues shall

\* Act. 4. 12

Rō. 14. 11. Phil. 2. 10.

Rō. 14. 11.

com

confesse to be the Lord, vnto the glorie of <sup>Iesus</sup> God. Hee is the Lorde, because that the <sup>Christ.</sup>  
 father hath brought all thinges in sub-  
 iection vnder him, to this person, I say, <sup>Hebr. 2.</sup>  
 which is verie God and verie man. For  
 hee is particularlie our Lord, because that  
 he hath purchased vs vnto him, through  
 his pretious bloudshedding, so as we be  
 not vnto our selues, but vnto him that <sup>1. Cor. 6.</sup>  
 hath bought vs. Therefore, he whome  
 the *Iewes* haue crucified for enuie, him  
 hath God raised and lifted vp, and hath  
 made him Lord and Christ as it is said in  
 the <sup>16</sup> Chap. of the *Actes*. Let vs then re-  
 ioyce of such a Lord, who is the Lord and <sup>Psal. 2.</sup>  
 sauiour. Let vs willinglie doe seruice vnto <sup>Col. 1.</sup>  
 such a Maister, who hath gotten vs by his  
 pretious bloud, and deliuered vs from the  
 power of darknesse, and euen so hath in  
 deede made vs free. In him, it is easie for <sup>Iohn. 8. 35.</sup>  
 vs to ouercome the world, for he is greater  
 than the world: Yea in him is Sathan trod- <sup>Iohn. 4.</sup>  
 den vnder our feete, euen as *S. Paul* spea-  
 keth in the 16.<sup>th</sup> of the *Romans*. Wherefore,  
 let vs say with *Esai* in his 26.<sup>th</sup> Chap. How-  
 soeuer it be O Lord, y other Lords besides  
 thee haue ruled vs: yet wil we remember  
 thee dailie, and thy name. For there is  
 but one God and sauiour that is properlie



Iesus Christ; of whome is spoken in the 9.  
*Chap. of Zacharie*, and 9. *ver.* and in the  
 1. *Chap. of the Epistle of S. Paul vnto Ti-*  
*mus*, *ver.* 3. and 4. O how happie are they;  
 that doe put their trust in him, as it is said  
 in the 2. *Psalm*, and that doe imbrace the  
 sonne which is Christ, that is to say, the  
 annointed of the liuing God, and doe not  
 onelie acknowledge him with the mouth,  
 but doe likewise suffer him to raigne in  
 them by his word, and through his spirit,  
 and seeking none other oblation than the  
 eueralsting oblation, which is of a perpe-  
 tuall efficacie and strength which he hath  
 offered vnto his father on the Crosse once  
 for all, as a perfect and eueralsting priest.

Heb. 10.

But alas, whereto serueth this goodlie  
 title of a Christian; if vice doe raigne in  
 thee; if the flesh and the world maister  
 thee: if thy soule will not suffer it to bee  
 commaunded by the annointed Christ;  
 and consecrated to raigne in vs here below  
 by his grace, vntill such time as hee shall  
 bring vs vnto the kingdome of his glorie?  
 And whereto serueth it; to sing, to crie,  
 & to roare out the Apostles Creed, as was  
 doone in the Papacie, since they seeke  
 for other Maisters than Christ, and other  
 sacrifices than his, persecuting with all ex-  
 tremi-



remittie; those that doe hope and trust in him alone. But what shall we say of those Iesuites, which are ashamed at these daies so be called Christians, which is the huncient name of the disciples of Iesus Christ: and are not thus contented to haue part in the Lordes anointing, that he promised vnto vs by the holie spirit; but will also bouldlie scafe vpon that name, that dooth belong to him onelie, inasmuch as hee is the alone saviour, calling themselves Iesuites, as though they would outface all the rest of Christendome.

*A prayer to haue and to retain the true knowledge of Iesus Christ.*

**O** Lord our God and father, forso much as this is eternall life, that wee doe know thee, and to know thee we cannot but in thy ingraued Image, and in thy sonne which was declared in the flesh: may it please thee to leade vs by thy holy spirit vnto the true knowledge of thy sonne; likewise giuing vnto vs such a resolution: as that wee may esteeme all things as dung, in respect of the excellent knowledge of Iesus Christ. First of all, giue vs grace, O God, rightlie to seele and vnder-

vnderstand our necessitie, to wit, that we  
 ought to haue such a foueraine highpriest:  
 as should be holy, innocent, without spot,  
 separated from sinner, which was very  
 God and true man. Moreover, O heavenly  
 father, print lively in our hearts, the know-  
 ledge & acknowledging of this thy woun-  
 derful charity, yea a loue & fauor so great,  
 which thou hast shewed vnto vs poore  
 sinners, making thy wholsome grace to ap-  
 peare in thy sonne Iesus Christ, and sauing  
 vs, not through the workes that we should  
 haue done, but by the onelie merit of the  
 death, & passion of thy sonne Iesus Christ.  
 O Lord: what grace, O what fauour, O  
 what humbleness is this, that the eternal  
 sonne of the liuing God hath taken the  
 forme of a seruant, & hath humbled him-  
 selfe, euen to die for vs miserable wret-  
 ches? But about all, giue vs grace, to learn  
 Christ aright, and not to be like vnto the  
 that liue vnorderlie, & doe abuse through  
 a fleshlie libertie, this blessed & wholsome  
 knowledge, which should rather drawe  
 vs to follow his aime, to witte, y by the  
 same we might be humbled, & so cōfoun-  
 ded in our selues, in seeing how horrible  
 and great our sinnes haue bin, as it beho-  
 ued vs to haue them bought againe by

So great a price, to the end wee should  
not esteeme and magnifie anie thing but  
thy bountie, and that all our ioye and glo-  
rie might be in thee. In summe, that wee  
should cast our eyes vpon this good Iesus,  
in all our aduersities and miseries, aspiring  
vnto eternall saluatio, that he hath prepa-  
red for vs, forsaking our selues, to liue vnto  
the praise of him who hath redeemed vs.

O God doe not suffer poore Christen-  
dome to bee brought backe againe into a  
bottomles pitte of darknes, and to be de-  
priued from so wholsome a knoweledge,  
by this damnable sect of *Arrian*, the  
which, alas, would spring vp a fresh in  
the world, and who haue denyed the true  
diuinitie of Iesus, on through this mise-  
rable heresie of the *Marionites*, *Euti-  
chians*, and others, blotting out and ve-  
terly frustrating the proprieties of the  
humane nature of the same thy deare  
sonne as much as lieth in them, shrowding  
them selues notwithstanding with the  
name of *Euangelicall Doctors*, O Lorde for  
the loue of thy name, and of our poore  
posterities, maintaine the truth of these  
articles of our faith. Preserve and keepe  
the relieuers of thy Church, and giue vnto  
the victorie against all assaultes of enemies,  
for

for this great sauiour Iesus Christ his sake?  
So be it.

*Certaine notable places concerning Iesus  
Christ, drawen out of the scripture.*

*Out of the 3. Chap. of Genesis. v. 15.*

The Ser-  
pent.

After the fall of *Adam* and *Eue*, the  
Lord spake vnto *Sathan*, which is the  
ancient serpent, leading or tempting the  
world, as it is said in the 12. of the *Apoc-  
alypses*.

I will put enmitie betweene thee and  
the woman, and betweene thy seede and  
her seede: Hee shall breake thine head,  
and thou shalt bruse his heele. The *Chal-  
dee* translation, or rather *Paraphrase* in *Heb-*  
of seede, putteth thy sonne, and her  
sonne: meaning by the sonne of the Ser-  
pent, *Antichrist*: and by the sonne of the  
woman, the promised seede. By the same  
were the fathers comforted: and namely  
*S. Paul* saith in the 3. to the *Galas*, that  
the promised seede was *Christ*.

*Out of the 49. of Genesis. v. 10.*

The seed. The scepter shal not depart from *Judah*,  
nor a lawgiuer from betwene his seede.

vn.

*his entie sonne our Lord. 323*

untill *Shiloh* come, and the people shall be gathered vnto him.

Now the *Chaldey Paraphrase*, and the *Targum Ierusalemite* doe not onlie expound it of the *Messias*; but also the most learned of the *Hebrewes* are constrained so to doe.

And in the same Chap. and the 18. ver. the good Patriarch *Isaac* saith: O Lorde I haue waited for thy saluation.

Thereupon writeth y<sup>e</sup> *Targum of Ierusalem*: I doe not awaite for a saluation, saith *Isaac*, or a deliuerance from *Gedrah* or from *Samson*; whose deliuerances were temporall: But I doe awaite for that which the *Messias* shall bring.

Out of the 18. Chap. of *Deuteronomie* 17.

Y<sup>e</sup> Lord will raise vp vnto them saith the Lord vnto *Moses* a prophet, from among their brethren like vnto thee, and will put my wordes in his mouth, and hee shall speake vnto them all that I shall commaund him.

This place cannot bee vnderstood but of *Christ*: as also it is said by this occasion

in

126 And in Iesus Christ

in the 17 of *S. Iohn* and the 45. ver. how *Moses* hath written of Christ. And in the 31 of the *Actes*. *S. Peter* dooth also in the 22. ver. apply there this place vnto Iesus Christ. For albeit that GOD hath raised vp manie Prophets; Yet so it is, as it

*Deu 34. 11*

is said in the last Chap. of *Deuteronomie*, There arose not a Prophet in *Israel* like vnto *Moses*. So as a man cannot vnderstand the said place, but of Iesus Christ the leader of his people, and true Prophet, by whome God hath spoken vnto them in these last times, as it is said in the 1. Chap. to the *Hebrewes*.

Out of the 19. Chap. of *Iob*, 19. I knowe well that my redeemer li-

ueth, & he shall stand the last on the earth.

Out of the 2. *Psalme*. v. 2. Why doe the Princes assemble toge-

ther against the Lord, and against his

Christ? I haue ordained him king vpon

7 Sion mine holie mountaine. I wil declare y

decree, that is, the Lord hath said vnto me,

Thou art my sonne, this day haue I begot-

8 ten thee. Aske of me, and I shall giue thee

the nations for thine inheritance; and the

endes of the earth for thy possession.

Now that this *Psalme* is properlie re-

ferred vnto Christ a man may plainelie see

it.

*his onlie sonne our Lord. 127*

it. First, because that he called him his e-  
uerlasting begotten sonne, as it is expoun-  
ded in the 1. of the *Hebrewes*; secondlie in  
the 11. *ver.* the same sonne is called *Iehoua*,  
and the kinges of the earth are exhorted to  
reuerence and embrace him. Thirdlie y his  
kingdome spreadeth forth it selfe euen vn-  
to y endes of y earth, y which a man can-  
not vnderstand of y kingdome of *Dauid*.  
Last of all, it is said, how they are blessed  
which haue their hope & trust in him: For  
as *S. Paul* speaketh in the 10. to y *Romans*,  
such shall not bee confounded. Therefore  
the Apostles had reason to apply in the 2.  
of the *Actes*, this *Psalm*. vnto Christ.

*Out of the 8. Psalm.* v 4

4 What is man that thou art so mindeful  
of him? & the sonne of man y thou visitest  
5 him? For thou hast made him a little lower  
than God, & hast crowned him with glorie  
6 & honor. Thou hast made him to haue do-  
minion ouer the workes of thine handes.  
Thou hast put all thinges vnder his feete.

How soeuer it be that this place setteth  
out y dignitie & excellencie of y first *Adam*:  
yet we see by y 12. *Chap.* to y *Hebrewes*,  
how this is applyed vnto the secōd *Adam*.  
Y is to say vnto Christ in whom our wret-  
ched nature, y was fallen frō his first glory.

was



was restored againe to honor in such sort as God hath no lesse shewed his woonderfull goodnesse euen with aduantage in the restoring of man againe, as hee hath doone in the first creation. And as touching the *Psalmes*, we haue verie manie goodlie testimonies of Iesus Christ: as of his death and passion in the *22<sup>d</sup>*, and *69<sup>th</sup>*, the which are alledged in the *17<sup>th</sup>* of *S. Mattheu* and in the *1<sup>st</sup>* of the *Actes*, ver. 20. of the resurrection in the *16<sup>th</sup>* *Psalm*, the which is alledged in the *2<sup>d</sup>* of the *Actes*.

Of his Ascensio in the *68<sup>th</sup>* *Psalm* that is alledged in the *4<sup>th</sup>* Chap. to the *Ephes*.

Of his Priesthood in the *110<sup>th</sup>*, which is alledged in the *22<sup>d</sup>* of *S. Mattheu*: to prooue that hee is the sonne and Lorde of *Dauid* altogether, and in the *5<sup>th</sup>* Chap. to the *Hebrewes*.

Of the calling of the Gentiles, by the preaching of the Gospell, in the *19<sup>th</sup>* *Psalm*, and *72<sup>d</sup>*, which are alledged in the *10<sup>th</sup>* of the *Romans*.

Of the kingdome of Christ in the *2<sup>d</sup>* and *67<sup>th</sup>* *Psalm*.

Out of the Prophet *Isaie*, who is by manie called the *Euangelicall Prophet*. And therefore *S. Ambrose* did exhort *S. Augustine*

be.

his onelic sonne our Lord. 129

before his conuersion, to read him diligent-  
lie, thereby to giue vnto him taste of the  
grace of God, like as S. Augustine doeth  
witness in the 9 booke of his Confessions,

Out of the 7. of Isaiah. v. 14

14 The Lorde himselfe will giue you a  
signe: behold a virgine shall conceiue  
and beare a sonne; and thee shall call his  
name Immanuel,

Of this it is spoken in the first of S. Matthew  
verse. 23:

Out of the 9. of Isaiah. v. 6

6 Vnto vs a childe is borne, & vnto vs a  
sonne is giuen: and the gouernement vp-  
on his shoulders, and he shall call his name  
wonderfull, counsellor, the mightie  
God, the euerlasting father, the prince of  
7 peace: His gouernement shall be enlarged,  
and peace shall haue none ende there: he  
shall sit vpon the throne of David and vp-  
on his kingdome to order it, and to sta- Luk. 1. 32. 33  
blish it with iudgement.

Thus is Iesus Christ described vnto vs Rom. 1. 1. 3.  
ysonne of David, according to the fleshe

K.

in

# 130 And in Iesus Christ

in the 11. of *Isaiah*, and this is alledged  
in 13 of the *Actes*, and the 23. *verse*.

*Isa. 11. 1.* There shall a twig come forth of the  
stocke of *Iessay*, and a branche shall in-  
crease out from his roote, and the spirite  
of the Lorde shall rest vpon him, the spi-  
rite of wisdom, and of vnderstanding,  
the spirite of counsell and of strength, &c.

*Ios. 2. 3* He shall iudge the poore in righteous-  
nes, and reprove them in equitie, to main-  
taine the afflicted on the earth, and will  
smite the earth with the rod of his mouth,  
& shal slay the wicked by the breath of his  
lips: the which cannot be vnderstoode  
but of Iesus Christ, and of the power of  
his Gospell.

The 53. *Chap.* of *Isaiah* is altogether  
Euangelicall & is very often times alledge-  
ed in the new testament, how Christ hath  
borne our stripes: See y 8. *Chap.* of *S. Ma-  
thew*, the 1. to the *Corinth.* and the 15. *Chap.*  
*Actes* 8. *Chap.* *ver.* 37.

The 61. of *Isaiah* the 1. *ver.* and 2. is  
alledged in the 4. *Chap.* of *S. Luke*, of the  
office of Iesus Christ, who is sent to bring  
the good tidings vnto the afflicted, and  
to heale the broken hearted, & to preach  
deliuerance vnto the Captiues, and to  
publish the acceptable yeare of our Lord.

One

*his onelie sonne our Lord. 131*

*Out of the 23. Chap. of Ieremiah,  
verse 5. & 6.*

Behold the dayes come saith the Lord,  
that I will raise vnto *Dauid* a righteous  
braunch, and a king shall raigne and prof-  
per, and shall execute iudgement and iu-  
6 stice in the earth. In those dayes *Israel* shal  
be saued, and *Israel* shall dwell safelie &  
his. And behold, the name whereby they  
shal call him: The Lord our righteousnes.

*Out of the 34. Chap. of Ezechiel,  
verse 22.*

22 I will saue my sheepe, and they shall  
no more be spoyled, and I will iudge be-  
tweene sheepe and sheepe.

23 And I will set vp a shepheard ouer the,  
and hee shall feede them, euen my seruant  
*Dauid*. Note ye that Christ is called *Da-*  
*uid*. First, because that according to the 1  
flesh, he is descended of him. Secondlie, 2  
in that the kingdome of *Dauid* was a figure  
of the Messias. Thirdlie, for that he ought 3  
to sit on the throne of *Dauid*, and to con-  
firme it, being established eternall king.  
It followeth in *Ezechiel*, he shal feede the,  
and hee himselfe will be their shepheard,  
and I will make with them a couenaunt

of peace, &c.

*Out of the 9. of Daniel.*

There are in this Chapter amongst others, two notable places of Iesus Christ. The first in the 17. *verse*: Heare O our God the prayer of thy seruant, and his supplications, for the Lordes sake. The other place is in the *ver.* 26. and 27.

26 After threescore and two weekes, shall *Messiah* be slaine.

27 But hee shall confirme the couenant for one weeke,

And hee shall cause the sacrifice and the offering to cease.

In this *Chap.* is foretold the time of Christ his comming, his death spoken of before, and his office.

*Out of the 5. Chap of Michaeu. v. 2.*

2 And thou *Beth-leem Ephrathab*,

Out of thee shall hee come forth vnto me, that shall be the ruler in *Israel*, whose goinges forth haue beene from the beginning, and from euerlasting.

*Out of the 9. of Zacharie. v. 9.*

Reioyce greatlie O daughter *Zion*: shout for ioy O daughter *Ierusalem*: Behold thy king commeth vnto thee: hee is iust, and thy Sauour.

*Malachie the 4. Chap. and 2. ver.*

**Vnto**

Vnto you that feare my name shall the  
sunne of righteousnesse arise, and health  
shall bee vnder his winges.

There are manie other places: But be-  
hold the chiefe out of the old Testament.  
They of the new are innumerable, for all  
the new Testament beareth witnesse of  
Iesus Christ, and diuers haue beene al-  
readie alledged in that consideration out  
of the 16.<sup>th</sup> Chap. of *S. Matthew*. Who say  
you I am? *Simon Peter* answered, and  
said, Thou art Christ the sonne of the li-  
uing God.

*Out of the song of Zacharie: that is in the 1.  
Chap. of S. Luke. v. 68*

68 Blessed bee the Lord God of *Israel*; be-  
cause hee hath visited and redeemed his  
people.

69 And hath raised vp the horne of salua-  
tion vnto vs in the house of his seruaunt  
70 *David*, as hee spake by the mouth of his  
holie Prophetes which were since the  
71 world began, that wee should bee saued  
from our enemies, &c.

*Out of the 2.<sup>th</sup> Chap. of S. Luke, being the song  
of Simeon.*

Kij.

Lord,

29 Lord, now lettest thou thy seruant depart  
 30 in peace according to thy word. For mine  
 31 eyes haue seene thy saluation, which thou  
 hast prepared before the face of all thy  
 32 people; & a light to be reuealed vnto the  
 Gentiles, & the glorie of thy people, *Israell*.

*Out of the 1. of S. Iohn. v. 17*

17. The Lawe was giuen by *Moses*; but  
 grace and trueth came by Iesus Christ.  
 29 36 This is the Lambe of God, that taketh  
 away the sinnes of the world.  
 41. *Simon* said, we haue found the Messias,  
 that is as much to say, as Christ.

*A Meditation out of Chrysostome vppon  
 this place of the 1. of S. Iohn: All wee  
 of his fulnesse haue receiued grace for  
 grace.*

**W**ithout Iesus Christ wee can finde no  
 grace: and if we doe thinke to drawe  
 anie thing without him, those are as it  
 were dead Cysternes: But behold a good  
 spring, & a flowing fountaine; to wit, our  
 Lord Iesus Christ. For y<sup>e</sup> he hath, he hath  
 it not by loue or by participation, as other  
 creatures haue: but he hath it as the spring  
 and fulnesse of all good thinges. O what  
 comfort is it, in that this fulnesse is not  
 shut



that vp, or hid for Christ onelie, but that  
it is opened vnto vs, to the end that out  
of the same may bee powred vppon vs  
all those graces which for vs are neces-  
sarie. And yet there is much more.  
For let vs drawe from hence so much  
as wee will: yet, all plentie and ful-  
nesse dailie remaineth in Christ, and hee  
dooth neuer lessen anie what his abun-  
dance in giuing vnto vs: and thus hee  
dooth euen fill vs againe with the fouldes  
of his graces. For the Prophetes and A-  
postles haue all drawen of this fountaine:  
To be short: Man hath nothing except  
that which proceedeth from this fulnesse.  
O Lord blessed are those which haue this  
good happe to participate of this. For  
thou Lorde art not regardlie in thy giftes.  
Thou giuest vnto vs grace vppon grace.  
Thy blessinges are manifoldlie heaped  
vp, and they are soueraigne. As soone  
as thou giuest vs forgiveness of our sinnes,  
so soone thou doost bestowe vppon vs e-  
uerlasting life: So that one grace follow-  
eth vppon an other. For as much then  
O heauenlie father as thou doost store vs  
with so excellēt riches, giue vnto vs grace,  
O good God, to honor thee: & also to de-  
spise the world, that hath not this fulnesse of

grace, that wee may for euermore depend  
vppon thy great mercie.

*Uppon this place out of first Chap. of  
S. Iohn. v. 18*

18. No man hath seene God at anie time,  
the onelic begotten sonne, which is in the  
bosome of his father, hee hath declared  
him.

### CONSIDERATION.

**W**Hat maketh this for vs., will some  
say, if yee doe assure you to beleue  
that out of the diuine fulnesse, all aboun-  
dance of grace is giuen vnto vs? Who is  
hee that hath seene God? Who was his  
counsellor? It is the sonne who hath re-  
uealed him to vs, who was with the Fa-  
ther from euerlasting. Now as touching  
vs, we alas neuer sawe God, For the ve-  
rie Angels doe hide their faces before  
him. And man vnlesse that hee died could  
neuer see his maiestie: yea, man such  
as he is on the earth, a sinner and mortall.  
But oh, happie and blessed shall that daie  
be, and this houre ought to be desired of  
vs, when as wee shall see this great God,  
such

*I. Iohn. 6.*

*Exod. 33. 22.*  
23.

*I. Iohn. 3. 13.*

such as he is: with a soul altogether cleane,  
and a glorified bodie. The knowledge of  
God from hencefoorth is vnto vs, as *Nazianzen* saith, in respect of the spirit, as the  
sunne is vnto the bodie. This is a light  
well liking vnto vs, but happie is the soule  
that shall see him face to face, and in see-  
ing him, shall liue for euermore. In the  
meane-while, let vs put our trust in the  
sonne, who speaketh in his Gospell of  
that which hee hath seene, and hath par-  
taken his secretes vnto vs, as vnto his *Iohn. 15. 15*  
friendes and louers.

*Vppon the 3. Chap. of S. Iohn. v. 16*

God so loued the world, that hee hath  
giuen his onely begotten sonne, that who-  
soeuer beleueth in him, should not pe-  
rish, but haue euerlasting life.

### MEDITATION.

**S.** *Paul* oftentimes saith, how he would  
not boast but in Iesus, and the same *1 Cor. 12.*  
crucified. And in deede if man would con-  
sider these thinges at leasure, which are  
contained in this sentence of *S. Iohn*, hee  
would easilie agree with that which *S.*  
*Paul*

*Paul* speaketh, and should finde, that there is no knowledge in the world, that giueth so much contentation, as the knowledge of Gods loue through Iesus Christ, in such sort as this sentence of *S. Iohn* ought to be as a precious, owel, which a man dailie weareth about his necke: euen so ought wee to imprint in our heartes, this excellent witnesse of Gods loue. For what are men, that GOD loueth them? What cause hath the immortall, to loue the poore woormes of the earth? The righteous, to loue sinners? The Maister, the ingrate, and vnfaithfull seruantes?

*Eph. 1. 3.* Are wee not of nature the children of wrath? Ought hee not without ceasing, rather to represent vnto vs the hatred and the iust anger of this mightie God, and that because of our corruption? And moreouer, if GOD had bene affectioned to some iust or excellent men, yet say I, this should bee greatlie to debase him. But O diuine loue: Oh wonderfull diuinitie. Thou hast loued the world, without considering anie certaine world, anie Sexe, anie Qualitie: yea, all the creatures which are come  
of

*his onelie sonne our Lord.* 139

of the earth since *Adam* and *Eue*, men and women, great and little, poore and rich, fooles & wisemen. And all the cause and occasion that thou hast had to fauour them, was not for their beautifull eyes, but it was euen thy great and extreme bountie. All their righteousness is as an vncleane cloth before him. And their excellencie is but as a flower, which withereth and Fadeth from day to day. Therefore, it hath pleased thee O God to loue man. But what, say I to loue? What tongue shall not iudge himselfe vnsufficient: yea, what heart shall not bee vnable, to deduct or comprehend this so great a loue, which hath brought thee to giue one onelie and innocent sonne to death, and that to giue life vnto those creatures that are so vnthankfull and so corrupted? Where is it, that one shall finde a man in this world, that will pledge himselfe, euen to suffer death for an other, were hee his friend, and an honest man? Truelie it is verie rare. But what? O Lord, thou hast doone truelie more: For thou hast not giuen an Angell, or an Archangell, but thou hast

*Esaiah 64.6*

*Esaiah 40.6.7.1pet 1.24*

giuen

giuen thy onelie sonne vnto a sorrowfull  
and most shamefull death, for to redeeme  
thy enemies, that were reuolted from  
thee: but alas, wherefore is not this  
friendship alike? Wherefore doe wee not  
loue thee with a burning desire, as thou  
hast loued vs? Wherefore complaine wee  
of a little earth lost in thy Seruice: and  
thou hast not cōplayned at all of the death  
of thy welbeloued sonne of thy delight,  
when the question was of our redemption?  
When a prince dooth not giue vs his good  
countenance and fauour, then we are sore  
troubled and greeued: and yet in respect  
thereof we make, ah alas, but small rec-  
kenning of thy loue, which art the king  
of kinges, and the eternall God. There-  
fore that which wee doe want, is, that we  
doe not sufficientlie tast how much the  
Lord is good and sweete. Seeing now O  
Lord that thy loue is endlesse, graunt vs  
heartes, that may comprehend his infinite  
goodnesse, and that wee may forthwith  
feele therein an endlesse comfort, which  
may swallow vp all the sorrowes of this  
wretched life. So be it.

*Out of the 6. of S. Iohn. v. 68*

68. Simon Peter answered Iesus,

Maister, to whome shall we goe?

Thou

*his onelie sonne our Lord. 141*

Thou hast the wordes of eternall  
life.

69 And wee belecue and know that  
thou art the Christ the sonne of  
the liuing God.

*Out of the 3<sup>16</sup> Chap. of the first to  
Timothie.*

Without all gainſaying, great is the my-  
ſterie of godlineſſe, to witte, that God is  
maniſteſted in the fleſh, iuſtified in the ſpi-  
rit, ſcene of Angels, preached vnto the  
Gentiles, beleueed on in the world, and  
aſcended vp in glorie.

*Out of the 4. Chap. of the firſt Epiſtle  
of S. Iohn.*

Hereby know yee the ſpirit of God.

Euerie ſpirit, that confeſſeth that Ie-  
ſus Chriſt is come in the fleſh, is of God.

And euerie ſpirit which confeſſeth not,  
that Ieſus Chriſt is come in the fleſh, is not  
of God: but this is the ſpirit of Antichriſt,  
of whome you haue heard how that hee  
ſhould come, and now alreadie he is in  
the world.

And wee haue ſcene and doe teſtifie,  
that



**142** *Conceaued by the holie Ghost.*

that the father sent the sonne to bee the  
Sauour of the world,

Whosoever confelleth that Iesus is  
the sonne of God, in him dwelleth God,  
and he in God. And wee haue knowen  
and beleueed the loue that GOD hath  
in vs.

*Here followeth:*

*Article 3. Which vvas conceaued by the ho-  
lie Ghost, borne of the virgin  
Marie.*

**CONSIDERATION.**

**T**HIS is not vnto vs, as saith *S. Bassi*, in a  
Sermon which hee made of Iesus  
Christes humane nature, neither for vs,  
much to inquire, how Christ is come  
downe here below: And wherefore God  
is serued with such a meane rather than  
with anie other: For thou man (saith hee)  
thou wast lost, and so recoiledst backe  
from the face of thy God, that thou coul-  
dest not come neere thereunto. Sith now  
that he is so humbled and brought low to  
come vnto thee, wouldest thou dispute  
much thereuppon? Rather acknowledge  
in all humbleness, this blessing of y<sup>e</sup> sonne  
of

*Conceiued by the holie Ghost. 143*

of God, yea and with as great affection as thou canst or maist: who is according to the euerlasting diuine nature ingendred by the Father, not made, nor created, as it is said in *Athanasius Creede*, both without Mother and without beginning: but is according to the humane nature alike vnto vs, sinne excepted, begotten of a woman, and the sonne of *David*: In such manner as *Sedulius* saith in a Hymne, The creator of the world hath taken shape of a seruant, to the end that hee might redeeme our flesh through his flesh, and that those should not perish whom hee had created. Therefore, behold two natures, but knit together in such sort, as there is but one onelie Sauour: euen as the soule and the bodie are gathered together in one onely man, in the meane time keeping their proprieties as it is knowne, that some proprieties are of the bodie, & others of the soules; but let a man marke the, & put a difference betweene those proprieties, yet dooth hee not therefore separate the bodie from the soule. The scriptures then, and also the aunciēt Doctors, speaking of Iesus Christ, haue sometimes respect vnto y<sup>e</sup> proprietie of the natures: And then it is said: that Christ knew not y<sup>e</sup> hower of Iudgement,  
when

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when hee was wrapped vp in swadling bandes, when hee did increase in all wisdom: and had respect but vnto the humane nature. Some-times that he is the Image and brightnesse of his father, that hee will bee with vs euen vnto the end of the world: hauing respect vnto his nature and diuine Maieitie. And sometimes the scripture dooth consider these two natures of Christ knit together. When it is said, that the Lord of glorie was crucified. Wherefore? Because that Christ hath yet suffered in the flesh. Yet so it is, that hee

*1 Cor. 2.*

*1 Cor. 2.8.* who hath suffered, was the Lord of glorie. For this flesh is knit with the eternal word of the personall vnion. So it is said, that

*Actu. 10. 28.* God hath redeemed vs by his blood: because that this blood is the blood of this bodie, which is knitte with the sonne of God. As wee doe say for the vnion of the bodie with the soule, when a man is dead, albeit that there is but the least part dead, to witte, the bodie, the soule being as we know immortal. This is to be noted: because y<sup>e</sup> most part of heresies doe come forth in that, whereas either a man confoundes the natures of Christ, or that one sundereth the natures, and they leaue not this ground or this foundation that wee

haue

From  
whence  
heresies  
doe pro-  
ceede.

haue in the scripture; to wit, that there is but one Christ. And that this Christ is as mediatour knit vnto two natures, and to acknowledge them, it is necessarie that the proprieties do remain. For how should we knowe the humane nature, if it were inuisible, and in all places as some dreame? What God should Iesus be, if he were created, euen as *Arius* did blaspheme? The humane nature therefore of Christ hath receiued great prerogatiues, as to be sanctified from the beginning by the holy Ghost, to be knit with the diuine nature, and to abide in the same: so as of this man, it is sayde, that he is the sonne of God: as in hauing all fulnesse of grace, all treasures of wisdom in the eternall worde, which is declared and laide abroade in y<sup>e</sup> humane nature, and so farre forth as was needeful, and might bring to him. To be short, we must holde that as the humane nature taken to the sonne of God, hath not weakened the diuinitie: So hath not the diuinitie swallowed vp the deity, nor consumed the humanitie, as the *Schuenefeldians* thought. For our sauiour is true God, and man, and not a man deified. Moreover, we must haue daily remembraunce of our religion, which is faith, whereunto all curiosities

Prerogatiues of  
Christ's hu-  
mane na-  
ture,

Col. 2.3.9.

fities are contrarie : These mysteries as this is the greatest of all , and the true secret of God , hauing ordeined that his euerlasting sonne should take vppon him humane nature , that in our flesh he might make satisfaction for our sinnes. These mysteries I say , we doe belecue them , when as all humane reason , all discourse , and all the worlde would say or thinke to the contrarie ! And in thus beleeuing , we are not lead by opinion , or ill ground-  
 ed , but assured of a most certaine know-  
 ledge , that is more surer than all the sci-  
 ences of the world , because that it proce-  
 edeth from the shewe of the spirite of God.

*Heere followe certaine goodly places of the  
 conception and birth of Iesus Christ , out  
 of the 1. Chap. of S. Luke. v. 31.*

31. **T**HE Angell sayde vnto *Marie*: Lo, thou shalt conceiue in thy wombe, and beare  
 32 a sonne, and shalt call his name *Iesus*. He shall be great, and shalbe called the sonne of the most high: and the Lorde God shall giue vnto him , the throne of his father  
*Dauid*  
 33 And hee shall reigne ouer the house of *Iacob* for euer, and of his kingdome shall be none ende.

Then

*Conceiued by the holie ghost. 147*

34 Then sayd *Marie* vnto the Angell: how shall this be, seeing I know not man?

35 The Angell answered and sayde vnto her, the holy Ghost shall come vpon thee, and the power of the most high shall ouershadowe thee, therefore also that holie thing which shall be borne of thee, shall be called the sonne of God.

Therefore beholde three great prerogatives in this childe that is giuen vnto vs.

First, this person is the sonne of God. 1

Secondly, eternall king, & established for *Messias*, and true restorer of the throne of *Dauid*, and of the Church, head and chiefe thereof, that which a man cannot speake of anie creature.

Thirdly, he is the holy, as many times he is so called in the prophets, and hath in such sort taken our nature, as he hath made it holy fro his mothers wombe. This conception therefore by the holy Ghost, is not that the spirite had beene as the father, or as if his body were of a spiritual substance: But the Angell sayth, that which seemed vnpossible that a virgin should conceiue, shall be done by the vertue of Gods spirit, to whome nothing is harde, and the same spirite shall make, the virgine not alonely to conceiue and beare a sonne: but also to

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Wherefore  
Christ was  
baptised.

conceiue and beare him, which shall be holy, and making holy all mankinde, making holy the natiuitie and conception of all those that are of his faithfull & chosen. For that that he was baptised, and circumcised, was not in the respect of him that he had neede of it, he who washed and circumcised our heartes: but because that he had brought himselfe vnder the lawe in our name, and being made our pledge, had charged vpon him our finnes, to make vs learne, in what reuerence wee ought to haue the Sacramentes.

*Out of the 1. of S. Iohn, ver. 14.*

This worde was made flesh, and dwelt among vs, and we sawe the glorie thereof: I say the glorie, as of the onely begotten sonne of the father, full of grace and truth.

*Out of the 1<sup>2</sup> Chap. of the Epistle of S. Pauls to the Romanes.*

- 2 God which had promised heeretofore the Gospell, concerning his sonne, which was made of the seede of *Dauid*, according  
3 to the flesh, and declared mightilie to be the sonne of God, touching the spirite of sanctification and by the resurrection from the dead, that is to say, our sauour Jesus Christ,



*Conceiued by the holie ghost, 149*

Christ.

*Out of the 16. Chap. of the Romanes.*

25 To him nowe that is of power to esta-  
blish you according to my Gospell and  
preaching of Iesus Christ, by the reuelati-  
on of the mysterie, which was kept secret  
since the worlde beganne:

26 But nowe is opened and published a-  
mong all nation<sup>s</sup> by the scriptures of the  
prophets at the commandement of the e-  
uerlasting God, for the obedience of faith:

27 To God I say only wise, be praise for euer.

*Out of the 4. Chap. of the Epistle to the Ga-  
lathians.*

4 When the fulnesse of time was come,  
God sent foorth his sonne made of a wo-  
5 man, and made vnder the Lawe, that hee  
might redeeme them which were vnder  
the lawe, that we might receiue the adop-  
tion of the sonnes.

*Out of the 2. Chap. of the Epistle to the Phi-  
lippians.*

5 Let the same minde be in you that was  
6 euen in Christ Iesus, who beeing in the  
forme of God, thought it no robberie to  
7 be equall with God. But he made him-

150 *Conceiued by the holie ghost.*

himselſe of no reputation, and tooke on him the forme of a ſeruaunt, and was made like vnto man, and was found in ſhape as a man. He humbled himſelſe, and became obedient vnto the death, euen the death of the croſſe,

*Out of the ſeconde Chap. of the Epiſtle to the Hebrewes. v. 14*

- 14 For as much then as the children were partakers of fleſh and bloud, he alſo himſelſe likewise tooke part with them, that he might deſtroy through death him that had the power of death, that is the diuell.
- 15 And that he might deliuer all them, which for feare of death, were all their life time ſubiect to bondage,
- 16 For he in no ſort tooke the Angels, but
- 17 he tooke the ſeede of *Abraham*. Wherefore in all things it became him to be made like vnto his brethren, that hee might bee mercifull, & a faithfull high prieſt in things concerning God, to the end he might make reconciliation for the ſinnes of the people.

*Borne of the virgin Marie.*

*The hiftorie of the Lordes Natinitie we haue*

*Borne of the virgin Marie. 151*

it with all the circumstances thereof in the  
2.<sup>d</sup> Chap. of S. Luke.

Howe hee was borne vnder Octavian  
Augustus the Emperour. Borne in Beth-le-  
hem the citie of David, was wrapped in  
swadling clothes, and layde in a cratch: for  
he became poore, to make vs rich. 2. Cor.  
8.<sup>9</sup> Chap.

Luke 2. 11. This birth was by the Angels declared  
to the sheepeherdes.

Moreouer the wise men of the East  
were guided by a starre vnto Beth-lehem.  
2.<sup>d</sup> of S. Matthew.

A MEDITATION vpon the conception  
and birth of Iesus Christ after the flesh.

WHO is he that would not desire to be-  
holde with all reuerence, and with  
great wonder, this mightie mysterie of our  
God, concerning the incarnation of Iesus  
Christ, and our redemption: seeing that the  
verie Angels, desire to looke thereon, as S.  
Peter speaketh, in his 1. Chap. 1. Epistle? For  
it is the Gospel that doeth declare, and re-  
ueile this hidden secret, at all times. figu-  
red through diuers ceremonies, and trulie  
fulfilled in the latter dayes. O that so many  
kings, patriarks & prophets haue desired to  
see him: but now men make litle account

Rom. 16.

142 *Barne of the virgin Marie.*

of this so great a secret. O how beautifull  
are the secte of them that do declare vnto  
vs this Gospel of peace. O and how much  
are the heretikes to be abhorred, y would  
turne away from vs the knowledge of this  
Christ, true God and man: who hath not  
doone this honour vnto the Angelles, to  
take vpon him their nature, & to redeeme  
them which were fallen: but hath shewed  
this fauour vnto vs poore wormes of the  
earth, as to take on him our nature. Wee,  
alas, are conceived in sinne, and in iniqui-  
tie: But the holy of the Lorde, which was  
conceived by the working of the holy spi-  
rite, is come into the worlde, to sanctifie &  
saue vs. We are borne the childre of wrath:  
But the welbeloued of the heauenly fa-  
ther, was giuen for vs: and now is our na-  
ture in honour and grace, because that the  
euerlasting word was made flesh: not lea-  
uing that which it was, but taking vnto  
him that, that he was not, that is to say, our  
nature. O what an excellent word: consi-  
dering that is spoken of it, that it was and  
did alwaies rest with God, as the seconde  
person of the diuinitie: but if a man haue  
respect vnto his essence, it was, and is God  
as *S. Iohn* sayth in the same place. And that  
it is so, all thinges haue beene made by it,  
the

*Ephe. 1. 5*

*Ephe. 1. 3*

*John. 1. 1, 2*

*Borne of the virgin Marie. 153*

the life, the light, and all fulnesse is in it. 4  
By it hath the Lorde spoken, and reueiled  
the secrets of Paradise. But what is it, that  
this hath taken & knit with him this word?  
Our flesh. And what is our flesh? When *Flesh.*  
as y<sup>e</sup> scripture would speake of our poore-  
nesse, it calleth vs *flesh*, as in the 78<sup>th</sup> *psalme*:  
And the Lord remembered that they were  
but flesh. Howsoeuer that Iesus had taken  
vpon him all our nature, that is to say, the  
bodie and the soule, as he is the redeemer  
of all mankinde: yet so it is, that we be but  
flesh, and rottennesse. He hath not there-  
fore taken this flesh, which was finfull, or  
the affection and passions of the flesh: but  
the substance, the weakenesses, and the al-  
terations, that are in the flesh, herewithall  
did he charge himselfe. He was not then  
ashamed of vs, as y<sup>e</sup> *Schwenckfeldians* thinke  
y<sup>e</sup> it should be to debase him too much, if it  
were sayd, y<sup>e</sup> he had bin made flesh. For the  
scripture sayth the same, that he was made  
flesh, that is yet a more vile word, than the  
worde creature. But as *S. Bernarde* sayth  
The more that thou considerest the humi-  
litie of Christ, so much the more seeest thou  
thy glorie, and the honour that God hath  
doone vnto thee, how also God hath ex-  
alted thee, and hath given thee a name a-  
boue

*phil. 1. 9*

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houe all names: in such sort, as they that forsake and despise thee, shal one day feele that they shall haue to doe, not with anie poore creature, but with the king of kings, and with the iudge of this worlde.

### *A praier of S. Ierome, concerning the incarnation of Iesus Christ.*

O Lorde Iesus thou art my God, and my sauiour that hast suffered for mee. And although thou wert true God, before all ages, begotten euerlastingly of the father, & of an vnserchable generatiō: yet wouldst thou to bee conceiued in the wombe of a virgin, and to be made man like vnto me: and in such manner, as thou art true God and true man. For thou hast in such sort taken humane nature in the virgins wombe, as thou art God and man, so as the diuinity is not the humanitie, neither the humanity the diuinitie. Thy two natures are not confounded, and yet doe they make one & the selfe same person.

O eternall worde, that was made flesh to become our brother. Thou hast had hunger and thirst. Thou hast taken our weakenesse vppon thee, sinne excepted, which

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which did neuer enter in thee, as we bare it euen from our mothers wombe. Nowe in thee O Lorde dwelleth bodily all fullnesse of grace and diuinitie. Thou art made lesse than the father, if a man doe respect thy humanitie. And if one doe consider thy diuinitie, thou art equall vnto him: and now, that thou hast debased thy selfe, he doeth acknowledge thee for his welbeloued sonne. O good sauour haue mercie on thy brethren: come vnto them and dwell in them.

*A prayer concerning Iesus Christ, for to know him rightly,*

O Lord my God, seeing thou hast provided for vs so precious a gift, giuing vnto vs thy sonne Iesus, fill my soule with the feeling of his bountie: kindle in me a true desire of thy deere sonne, and of his graces quench in me all euill affections: neither suffer that my soule be vexed by worldlie cares, but lift it vppe O Lorde, and drawe it vnto a perpetuall meditating of thy sonne my redeemer. Let his name be in my mouth: let his mercie be shed in my heart, to run through all my bones & marrowes



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rowe : and that I may neuer tast any other thing , than this good sauour , that is dead for me. Grant me also grace, to correct my manners , and take away from mee that which displeaseth thee, for to giue me that which is agreeable and pleasing vnto thee. Alas, who shall make man cleane that is conceiued in vncleannesse , if he be not washed and made righteous by thy sonne Iesus? My health lyeth in thee good GOD , and my weakenesse is before thee . Heale this , and by thy grace graunt vnto me the other . For it is thou that healest the infirmities , and keepest them that are healed, and all through thy mercie.

### *An other prayer on the same matter.*

O Lorde , if our eyes be so tender and weake , that they bee not able to beare the light of the sunne : howe can we ( alas ) beholde thee, if thou haddest not declared thy selfe in thy sonne , which is the eternall worde , and brightnesse of thy glorie?

O woonderfull secret , that is not vnderstoode by mans wisdom , the which is come out of the heauenly closet . This  
is

*Borne of the virgin Marie. 157*

is it that G O D was made man: the e-  
uerlasting is made mortall: hee that was  
not subiecte to suffer, was made sub-  
iect to suffer: the maister to abide the  
death for his seruantes: and he which  
ought nothing hath payed the debt, to  
set vs poore sinners free. O the great  
goodnesse of our sauiour, to abide and  
suffer so much for vs: O great power of  
our Lord Iesus Christ, to ouercome death.  
Hell had thought to haue swallowed him  
vp: but it is hee that hath ouercome hell.  
And in such manner it is come to passe  
therein, as vnto fishes, the which are  
taken when they thinke to take the baite:  
euen so death taking our redeemer was  
himselſe taken. And nowe Lorde, who is  
he that will not trust in thee, seeing that  
thy sonne is risen againe on the thirde  
daie, so gloriously and tryumphantly:  
seeing that hee is ascended aboue all the  
highest heauens, and hath deliuered man  
from his captiuitie, to make him way e-  
uen vnto the heauenlie dwelling place?  
It is there where hee sitteth on thy right  
hande, and where wee doe worshippe  
him with thee the father, and with the  
holie Ghost the comforter of the af-  
flicted.

This

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This is thy sonne our Lorde who is our life, and our resurrection. This is the hope, and trust of the afflicted: this is our light in our darkenesse: this is the dewe of our thirstie soules. This is he that doeth strengthen vs in our weakenesses: and that healeth our woundes. Wee are sinners, but our sinne is not so great and mightie as is his mercie. We be wanderers in this worlde, but he is our shepheard, and we doe awaite vpon him with a most earnest desire, that our bodies may be alike vnto his glorious bodie, and that wee may O mightie God beholde thy face.

*A prayer and meditation vpon the birth of Iesus Christ, taken out of the 15. Chap. of the Meditations of S. Augustine.*

O Exceeding goodnesse, O inestimable loue of thee my God, who hast giuen thy sonne to redeeme thy seruant. God was made man, that man being lost, should be redeemed out of the diuels pawes. It must be O Lorde true, that thy sonne Iesus hath right tenderly loued mankind, seeing y he hath not alonely brought him selfe

*Borne of the virgin Marie. 159*

Selfe so lowe, to bee willing to become  
man, and to bee borne of a virgine: but  
did willingly yeelde himselfe, vnto the  
punishment of the crosse, and that for our  
saluation. The good sauour is come vnto  
vs: he by his goodnesse is come, to seeke  
out that which was lost: hee hath sought  
out the lost sheepe, and hauing founde  
him, he hath taken him vppon his shoul-  
ders, to carie him vnto the sheepe folde.  
O good Lorde: O true shepherde: O  
woonderfull charitie. And who is he that  
may heare these thinges, without beeing  
astonied from the bowelles of this mercie?  
Who will not marueile thereat, or rather  
reioyce therein, in that thou hast so much  
loued vs? Lorde, thou hast sent thy sonne  
in the likenesse of a sinnefull man, that he  
who was without sinne, might ouercome  
sinne, and that we might of thy righteouf-  
nesse reioyce in him. For hee it is that is  
the true Lambe without spotte, and that  
hath taken away the sinnes of the worlde,  
and that in dying hath destroyed death,  
and in ryfing againe hath brought life.  
But alas, O Lorde what shall I yeelde  
vnto thee, for these so excellent be-  
nefites? What prayfes, what thankes-  
giuing shall I giue vnto thee O Lorde?  
Although

Although wee shoulde be indewed with the knowledge of Angelles, yea, though all our members shoulde bee turned into tongues, yet shoulde we be vn sufficient, and vnwoorthy to praise so great a louing kindenesse: for thy inestimable charitie, that thou hast shewed vnto vs poore and vnworthie creatures, dooth ouercome all knowledge: Because that thy sonne hath not taken the seede of Angelles, but of Abraham beeing made like vnto vs, sinne excepted. Therefore, hauing taken humane nature, and glorifying it, and through his resurrection decking it with immortalitie, he hath lifted vp himselfe above all heauens, and hath placed him at thy right hande: where hee is, hee that is thy sonne, worshipped and feared of Angelles. Nowe beholde my comfort and my hope, and wee all haue a portion in his flesh. And since that he, that hath taken our flesh raigneth with it, I doe beleue that I shall raigne: because that my flesh is glorified in the person of Christ, we shalbe also glorified. Albeit that my sinnes may let mee therein, yet will this coniunction that I haue with Christ take away the lettes. My God is not so rigorous and seuer, to despise man, seeing  
 hee

hee hath carried man and the humane nature vp on high. How should hee forget that that hee hath with him? Truelie this good Lorde is gentle and louing, and loueth his flesh. And if the Father loue his sonne, as in deede hee loueth him, hee also loueth all y<sup>e</sup> which dooth appertaine vnto him, so that from henceforth, we be as raised vp in Christ. Wee be already seated in the kingdome of God: since that the humane nature is gone vp thither with Christ. No man hath euer hated his owne flesh. We be bone of his bone, and flesh of his flesh. Oh that this is a great secreete saith the Apostle, this of Christ and of his Church. O woonderfull thing, that the coniunction of humane nature is made with y<sup>e</sup> diuine, without changing of natures, & also without anie confusion of persons therein. For Christ hath so knit the natures together, as hee both God and man, is in diuine substance but one person, with the father and the holie ghost. O strange thing: wee were not woorthie to be seruautes, and now wee be children and coheires with Christ. And now I pray thee good God, graunt mee grace in good earnest, to acknowledge thy veritie that I may with a burning desire loue

M

thee

thee all the daies and time of my life , and that my faith , be stayed on my redeemer, who was seene in the world, and was lifted vp into glorie.

*It Followeth:*

*Article 4. Suffered vnder Ponce Pilate , was crucified dead and buried , hee descended into hell.*

CONSIDERATION.

**Y**Ee neede not to maruaile , that in this Article of our faith , wee doe passe from his natiuitie vnto his death. For first, all his life was a preparatiue vnto death, & a perpetuall passion. Secondlie , the death and passion of Iesus was the true witnessse of his obedience , and then was ended this true Sacrifice , that hath abolished sinne and death. Euen as the ancient high Priestes did take of the people that which they had to sacrifice : so hath hee also taken of vs our nature , and this bodie , which hee hath sacrificed on the crosse , being the sacrifice and the sacrificer. Therefore, hee had will to suffer true-  
lie



lie in our flesh, and to die, that in him we might haue life: And that wee may liue and die in him, dailie dying to the world & to vice, to liue vnto all righteousnesse, and to his glorie who hath redeemed vs. Death, the graue, & hell, are verie terrible thinges, yea more than terrible: But Iesus Christ hath triumphed ouer death, and arising againe, hee hath sanctified our graues, and hath by his vertue overcome the sorrowes of hell, and hath broken all the boltes and chaines, to make free, and to set in safetie all his elect, so as there is no condemnation vnto those that doe beleeue in him. Away with these sacrifices of these popish Priestles, seeing that this true sacrifice made with the shedding of the bloud of the Lambe without spot, taketh away all the finnes of the world.

*Rom. 8. 1*

*Iohn. 1. 29. 36.*

*Places of the holie scripture, testifying the death and passion of Iesus Christ.*

*Out of the Prophecie of David,*

*22. Psalme. v. 16*

16 **For** Dogges haue compassed me & the  
Mij. **assembly**

assemblie of the wicked haue inclosed me;  
they pearced my handes and my feete.

17 I may tell all my bones: yet they be-  
hold and looke vppon me.

18 They part my garments among them,  
and cast lottes vppon my vesture.

Accor-  
ding to the  
exposition  
of some:

as if he  
should

haue said:

he shal not

be ouer-

whelmed

with trou-

bles and

sorrowes.

For he is

the euer-

liuing

sonne of

of God, &

of an euer-

lasting ge-

neration.

But this is

for our

sinnes and

by the

counsel of

God that

it should

happen

vnto him.

*Out of the 69. Psalme. 4*

4 I was constrained to restore that which  
I tooke not.

21. They gaue me gall in my meate: and in  
my thirst they gaue me vineger to drinke.

*A prophesie of the death and passion of Iesus  
Christ.*

*Out of the 53. Chap. of Esaiiah. v. 4*

4 Surelie hee hath borne our infirmities,  
and carried our sorrowes: yet did wee

iudge him as plagued, and smitten of God.

But hee was wounded for our transgres-

sions, hee was broken for our iniquities,

the chastisement of our peace was vppon

him, and with his stripes are wee healed,

All wee lyke Sheepe haue gone astray:

wee haue turned euerie one to his owne

way: and the Lorde hath laid vppon him

the iniquitie of vs all.

7 He was oppressed, and hee was affi-

cted,

And, yet did hee not open his mouth: he is brought as a sheepe vnto the slaughter, & as a sheepe before her shearer is dumme, so hee openeth not his mouth? He was taken out from prison and from iudgement. And who shall declare his age? For hee was cut out of the land of the liuing, and for the transgression of my people was he plagued: And hee made his graue with the wicked, and with the riche in his death, though hee had doone no wickednes, Vnto the neither was anie deceite in his mouth? Yet rich, the Lord would breake him and make him subiect to manie infirmities, when hee shall make his soule an offering for sinne, This was Ioseph of Arimathe, hee shall see his seede and shall prolong his dayes, and the will of the Lord shall prosper in his hand.

*Of the abasing of Iesus Christ in this world,  
Daniel also hath prophesied in the 9.  
Chap. and 26. verse.*

AND after threescore and two weekes, shall Christ bee slaine, and shall haue nothing, and some doe translate; there shall none remaine to helpe him, or hee shall bee altogether made of none effect.

This death of Christ was figured by  
Mij. the

the offering of weathers and Lambes,  
 and likewise by the offering that *Abra-*  
*ham* made of his sonne *Isaac* in the 22.<sup>2-10</sup>  
 of *Genesis*: and by the brasen serpent set  
 vp in the wilderness, whome those  
 that did behold, were deliuered from  
 the venomous bitings of serpentes: as  
 it is written in the 21.<sup>9</sup> Chapter of *Nom-*  
*bers*. This brasen serpent did signifie,  
 that Christ should take the forme of a  
 sinner, and should bee notwithstanding  
 without sinne. That which was  
 set vp on a tree, did signifie that *Je-*  
*sus* Christ should bee lifted vp vppon  
 a crosse: as wee doe reade it in the 3.<sup>14</sup>  
 of *Saint Iohn*: As *Moses* lifted vp the  
 Serpent in the wilderness: so must the  
 sonne of man be lifted vp: That whoso-  
 euer beleueth in him, shall not perish,  
 but haue eternall life.

And to shew in deede that it was not  
 in the brasen serpent, that had anie ver-  
 tue annexed to it, but that wee ought  
 to looke more high: King *Exechias* see-  
 ing how the people did goe & whoring  
 after this Serpent, hee brake it in  
 peeces, and named it *Nehustan*, that  
 is to say, a vile thing, and woorth no-  
 thing.

The historie of the passion and death of Iesus Christ, wee haue drawen out by the foure Euangelistes, especiallie in the 22. & 23. of S. Luke.

THE causes of the passion and death of Iesus Christ, were first the vchange-  
 able counsell and providence of GOD: as it is said in the second of the *Actes* and the 23. *verse*, Hee was deliuered by the determinate counsel of God. And againe the loue of God towards mankind: God so loued the world, that hee hath giuen his onelie begotten sonne as saith S. *Iohn* in the 3.<sup>d</sup> *Chapter*. And wee doe reade in the 5. *Chap.* to the *Ephesians* and the 25. *verse*, how hee also loued vs, and gaue himselfe willinglie for vs. If wee must come vnto other outward causes of this death, and which bee inferiour: there is the hatred of the diuell, and the enmitie, whereof it is spoken in the 3.<sup>d</sup> *Chap.* of *Genesis*, betweene the serpent and the seede of the woman. There is likewise the enue of the Scribes and Pharises: as it is written in the 27. *Chap.* of S. *Matthew* and 18. *verse*. There is the crueltie of the *Jews* and the treason of *Iudas*, *mat. 26. 48-49.*

The cau-  
ses of  
Christes  
death.

as *S. Steuen* reprocherh them in the 7.<sup>51</sup> Chap. of the *Actes*, that they were traitors, and murtherers of the iust. Norwith- standing, these were our sinnes that caused this death, as it is said in the 4.<sup>th</sup> Chap. to the *Romans*. For our sinnes was he deliuered to the death.

*The fruytes and effectes of the death and pas- sion of Iesus Christ.*

23. Out of the 12.<sup>th</sup> Chap. of *S. Iohn*, Iesus answered them saying, the houre is come, that the sonne of man must be glo-  
 24 rified: Verilie, verilie I say vnto you, ex- cept the wheate corne fall into the ground and die, it bideth alone; but if it die, it bringeth forth much fruite.

*Out of the 3.<sup>rd</sup> Chap. to the Romans.*

- 21 The righteousnesse of GOD is made manifest, by the faith of Iesus Christ, vn- to all and vppon all that doe beleue.  
 23 For there is no difference, for all haue sinned, and are deprived of the glorie of  
 24 God: And are iustified frelie by his grace, through the redemption that is in Christ  
 Iustifica-  
 tion in the  
 bloud of  
 Iesus, Iesus,  
 25 Whom God hath set forth to be a re- conciliation through faith in his bloud.

*Out*

*Out of the 6. Chap. to the Romans. v. 5.*

If we be grafted with him to the similitude of his death, euen so shall wee be to  
 6. the similitude of his resurrection, knowing  
 this that our olde man is crucified with  
 him, that the bodie of sinne might be destroyed, that henceforth wee should not  
 7. serue sinne. For he that is dead, is freed  
 8. from sinne: wherefore if wee be dead with  
 Christ, wee beleue that wee shall liue also  
 with him. To die  
vnto sinne

*Out of the 8. Chap. to the Romans. v. 31.*

31. What shal we then say to these things?  
 if God be on our side, who can bee against  
 32. vs? Who spared not his owne sonne, but  
 gaue him for vs all to death. How shall he  
 not with him, giue vs all thinges also?

*Out of the first to the Corinthians*

*6. Chap. v. 20.*

Yee are bought for a price: therefore  
 glorifie God in your bodie, and in your  
 spirit: for they are Gods.

*Out of the 2. to the Corinthians.*

*5. Chap. v. 19.*

God was in Christ, and reconciled the  
world



world to himselfe, not imputing their finnes vnto them, and hath committed to  
 21. vs the word of reconciliation. And he hath made him to bee sinne for vs, which knew no sinne, (to witte because that our finnes were imputed vnto him, and for them was made a sacrifice) that we should bee made the righteousness of God in him; that which came also by imputation.

*Out of the 2 Chap. of the Epistle to the Galathians, v. 19.*

19. For I through the lawe am dead to the lawe: and that I might liue vnto GOD I am crucified with Iesus Christ.

20. Thus I liue yet: not I now, but Christ liueth in me: And in that that I now liue in the flesh, I liue in the faith by the sonne of God, who hath loued mee and giuen himselfe for me.

*Out of the 5.<sup>th</sup> Chap. to the Galat.*

They that are Christes, haue crucified the flesh with the affections & the lustes.

*Out of the 6.<sup>th</sup> Chap. of the Galathians.*

**The  
croffe of  
Christ.**

14. God forbid that I should reioyce, but in the croffe of our Lorde Iesus Christ, whereby the world is crucified vnto me.

*Out*

*Out of the 5. Chap. to the Ephesians. v. 2.*

2 Walke in loue euen as Christ hath loved vs, and hath giuen himselfe for vs, to bee an offering and a sacrifice of a sweete smelling sauour to God.

*Out of the 5. Chap. to the Ephesians, verse 25.*

25 Christ loued the Church and gaue  
16 himselfe for it, that hee might sanctifie it,  
and cleanse it by the washing of water  
27 through the word: that hee might make it  
to himselfe a glorious Church, &c.

*Out of the first Chap. of the Epistle to the Colos. verse 19.*

19 It pleased the Father that in him should  
all fulnesse dwell.

20 And by him to reconcile all thinges  
vnto himselfe, and to set at peace through  
the blood of his Crosse both the thinges in  
earth and the thinges in heauen.

21 And you which were in times past  
strangers & enemies, because your mindes  
were set on euill workes; he hath now al-

22 so reconciled<sup>x</sup> in the bodie of his flesh  
through death, to make you holie and  
vnblameable, & without fault in his sight,  
23 if ye continue grounded and stablished  
in the faith,

*Out of the 2. Chap. to the Colossians. v. 13*

13. Hee hath quickened you together with  
 14. him, forgiving you all your trespasses: in  
 putting out the handwriting of ordinances  
 that were against vs: hee euen tooke  
 it out of the way and fastened it vpon the  
 20. crosse. Wherefore if yee bee dead with  
 Christ, from the ordinances of the world,  
 21. why, as though yee liued in the world,  
 are ye burdened with traditions? As touch  
 not, taste not, handle not.

*Out of the first Epistle to the Thessa-  
 lonians 2. Chap. v. 14*

14. Yee are become followers of the  
 Churches of God which in *Iudea* are in  
 Christ Iesus: because ye haue also suffe-  
 red the same thinges of your owne coun-  
 triemen, euen as they haue of the Iewes  
 15. who haue likewise killed the Lord Iesus.

*Out of the first of Timothie 6. Chap. 13*

- I charge thee in the sight of God, who  
 quickeneth all thinges: and before Iesus  
 Christ, which vnder Pontius Pilate wit-  
 14. nessed a good confession: that thou keepe  
 this commaundement without spot and  
 vnrebukeable, vntill the appearing of our  
 Lord Iesus Christ.

*Out of the second of Timothee 2. Chap. v. 11.*

11. This saying is true, if wee bee dead  
 12. with him, we also shall liue with him. If  
 wee suffer, we shall also reigne with him:  
 if we denie him, hee also will denie vs.

*Out of the 9. Chap. of the Epistle to  
 the Hebrewes. v. 11.*

11. Christ being come a high Priest of  
 good thinges to come, by a greater and  
 more perfect Tabernacle not made with  
 12. handes, that is not of this building, nei-  
 ther by the blood of Goates, and Calues:  
 But by his owne blood entered he in once  
 vnto the holy place, and obtained eter-  
 13. nall redemption for vs. For if the blood  
 of Bulles & of Goates, and the ashes of an  
 Heifer sprinckeling them that are vn-  
 cleane, sanctifieth as touching the puri-  
 14. fying of the flesh: how much more shall  
 the blood of Christ which through the e-  
 ternall spirit offered himselfe without  
 spot vnto God, purge your consciences  
 from dead woorkes, to serue the liuing  
 God?

15. And for this cause is he y<sup>e</sup> mediatour of  
 the new Testament, that through death,  
 which

which was for the redemption of the transgressions that were in the former Testament, they which were called might receive the promise of eternall inheritance.

*And in the 24. verse.*

24 Iesus is not entered into the holie places that are made with handes, which are similitudes of the true sanctuarie: But is entered into verie heauen, to appeare now  
 25 in the sight of God for vs; not that hee should offer himselfe often; as the high Priest entered into the holie place euerie  
 26 yeare with other bloud (for then must he haue often offered since the foundation of the world:) but now in the end of the world hath hee appeared once to put away sinne by the sacrifice of himselfe.

28 So was hee once offered to take away the sinnes of manie, &c.

*Out of the 10. to the Hebrewes*

14 For with one offering hath hee consecrated for euer them that are sanctified.

*Out of the first Epistle of S. Peter,  
 the 3. Chap. v. 17.*

17 It is better (if the will of God bee so,) that yee suffer for well dooing, than for euill doing.

For

18 For Christ once hath suffered for sins,  
the iust for the vniust, that he might bring  
vs to God : and was put to death con-  
cerning the flesh , but was quickened in  
the spirit.

*Out of the 4 Chap. of the first of S.*

*Peter, v. 1.*

1. Forasmuch then as Christ hath suffered  
for vs in the flesh, arme your selues like-  
wise with the same minde, which is, that  
hee who suffered in the flesh hath ceased
2. from sinne, that he henceforward should  
liue ( as much time, as remaineth in the  
flesh ) not after the lustes of men, but af-  
ter the will of God.

*Also in the 13. verse.*

Reioyce inasmuch as ye are partakers  
of Christes suffering, that when his glorie  
shall appeare, ye may be glad & reioyce.

*A prayer on the death and passion of Iesus  
Christ.*

O Lord my God, since that this faire  
and goodlie Image according to which  
man was created, was thus through sinne  
disfigured, drawe mee neere vnto thy  
sonne Iesus, in whome thou hast created

Ioh. 10.

vs as it were anewe. Acknowledge in  
me thy worke, and blot out that which is  
not thine. Behold not that which is from  
me, or from Satan: Looke O Lorde vpon  
the humanitie of thy sonne, to take  
pitie on mine infirmities: Consider the  
punishment of the redeemer, and forgiue  
him his finnes, whome hee hath bought  
again. Wherefore was it, that hee who  
was so obedient, should suffer punish-  
ment of disobedience, vnlesse it were to  
saue vs? This is he, who is the good shep-  
heard, who hath brought home the stray-  
ing sheepe, and hath presented before thy  
face those that were straglers and runa-  
gates, by meanes of their finnes. O good  
God, therefore looke vpon thy deere  
sonne spread abroad vpon the crosse,  
bow downe thy head to see thy poore  
creatures, for the loue of whome, thy  
welbeloued yeelded vp his spirit vpon the  
crosse, and hath bowed downe his head.

Ioh. 19. 30.

Behold his wounded handes; and for-  
giue the offences of our handes. See his  
34. innocent side, whereout ran bloud and  
water in the day of his passion. Alas good  
God, wilt not thou content thy selfe with  
so pretious and deere a paiment, as was  
payed for our offences? Behold the feete  
pear-



pearled with nailes, which neuer walked  
but in thy lawes, and in thy obedience,  
and haue compassion vpon vs, which haue  
walked in the way of sinners: O glorious  
passion, that hast slaine our enimie Sathan,  
and hast purchased for vs so great a friend  
euen the eternall God. O what an ex-  
change is made, through this blessed and  
happie Passion, when as euerlasting life is  
offered vnto vs, in stead of eternall tor-  
ment. Thy sonne went downe to hell, and  
hath felt the horrour and wrath that wee  
had deserued, to exalt vs into heauen. O  
death where is thy strength? O hell where  
is thy dread and feare, syth Christ hath re-  
deemed vs from both? O good God grant  
me grace now, that as thy sonne hath suf-  
fered for my sake, so manie tormentes and  
rebukes, that I also may patiently abide  
punishment for his name. And as hee was  
stripped out of his garmentes, to goe to  
the crosse, so let me be vnclothed of these  
worldly cares, and vncouered of my flesh-  
ly affections, yea and aboue all, of pride  
& of presumption, to be arayed with a true  
faith, and with pitifull and heartie affecti-  
ons towards my neighbours. And euen  
as the same Iesus Christ did make a free  
confession before *Ponce Pilate*, so likewise

His descē-  
ding into  
hell,

N

before

before all the iudges of the world, yea, before all men, let me also confesse him, when I shall haue neede. *Pilate* the vniust, O my God hath condemned the iust: But thou iust Lorde, haue mercie on me vniust, for thy sonnes sake vniustly condemned: who was hanged on a tree, and made accursed, that I might be blessed in him and by him, granting me grace daily to die to sinne and to liue to fighteousnes. So be it.

*Errors contrarie vnto the afore saide Article of Iesus Christes death.*

They that thinke, howe he hath made a shewe to suffer, and hath not truely suffered in the flesh.

**1. Pa. 3. 18.** Item the *Schuenfeldians* that thinke, that the diuine nature hath suffered: because that the sonne of God hath suffered in the flesh, the diuinitie being vn-sufferable, They that seeke other sacrifices and offeringes for sinne, than the onely sacrifice of Christ once suffered on the crosse for all.

**Philp. 3. 19.** They whose bellies is their God, which are enemies to the crosse of Christ, and would haue a velloe Gospell.

They that liue in all worldly wanton-  
ness

*He rose againe from the dead. 179*

ness not hauing anie mortification.

They that doe worshippe crosses of wood, stone or of siluer, in steede to worshippe and honour him, that was crucified, and in place to beare the true crosse, which they doe cause the poore martyrs to carie. To be short, these heere tread vnder their feete the bloud of the couenant, as it is sayde in the 1<sup>st</sup> Chap. to the Hebrewes, that hauing the knowledge of the trueth, doe willingly sinne, neither will they amende their liues.

*The thirde daie hee rose from the dead. Article. 5.*

*A prayer and meditation vppon the Lordes rising againe.*

**N**OW praysed be God, since that which was esteemed most to be feared of the worlde, verie death, is now ouercome and destroyed.

Praysed be the Lorde, by whom death hath lost her sting, and that there is no more condemnation for vs. *1<sup>st</sup> Cor. 15. 54. Ro. 8. 1.*

Nowe it is that sinne is overcome,

Nij.

fych

180 *He rose againe from the dead.*

sith that Christ is risen. For seeing that he was our pledge, if death had yet anie power against vs, it had kept our pledge. But for somuch as hee is risen and was not kept in the graue, wee see how hee hath destroyed death, and hath brought  
*1.Tim.1.10.* life and immortalitie vnto light through the Gospell. Our righteousnesse is now manifested: for if the righteousnesse of Christ that was giuen and imputed vnto vs, had not beene perfect, hee had still beene kept by death and hell: For death is  
*Romans.6.23* y<sup>e</sup> reward of sinne. Let vs therefore, reioyce for such a sauiour, y<sup>e</sup> was dead for our sins,  
*Rom.4.25* and is risen againe for our Iustification.

This is the cause why the Euangelists and the Apostles haue made thereof so often mention, as is to bee scene in the 2. Chap. of the *Actes*, and in the 15. Chap. of the first to the *Corinth*. O Lord giue vs also grace, that we bee not drawen away, in the desire of earthlie thinges, neither yet to bee buried in worldlie cares, but that being risen againe with thy sonne Iesus; wee may seeke the thinges from aboue, euen vntill such time as our bodies bee raised also, at the last coming of Iesus Christ.

*The historie of the resurrection, is right diligently*

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gently brought forth by the Evangelistes. *Matth. 27.*  
to shewe the follie of the Scribes and Pha-  
risees, who hauing rawled a great stone on  
the tombe, thought to let this rising againe  
and moreouer to hide it: afterwarde they  
gaue money that they should say how he was  
taken up by his disciples.

**T**His was the cause wherefore hee was Christs ap-  
yet conuersant in the worlde 40. daies pearinges,

after his resurrection: and appeared vnto  
his, diuerse times shewing them his hands,  
feete, and woundes. S. *Marke* maketh

mention that hee appeared three sundrie  
times, and that the Angell declared his ri-

1 sing. First he did appeare to *Matth. 28.*

2 *Matth. 28.* the seconde time he did appeare

vnto two that were in the way going into

3 the fieldes: the third time, vnto the ele-

uen, that were sitting at a table. Likewise

S. *Iohn 20. Chap. 21. Luke. 24.* doe make

mention of three appearinges, and S. *Matth. 28. 9-16.*

shew in the 28. of two appearinges. S. *Paul*

in the 13. *Chap. 1. Epistle to the Corinth.* (Cor. 15. 5-8

reciteth many appearinges, & how he was

likewise seene to mo than 500. brethren.

But specially hee appeared vnto S. *Peter, Luke 24. 34 & 22. 57.*

that had denied him, as we reade in the 24.

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of S. Luke. and in the 13. of the first Epistle  
to the Corinthians.

The fruites and effectes of Iesus Christ his re-  
surrection.

Out of the 2. Chap. of the Actes. v. 24.

Actes. 16.  
8-9.

24 Whom God hath raised vp, and loosed

the sorrowes of death, because it was vn-

25 possible that he should be holden of it for

David speaketh of him.

8 I haue set the Lord alwaies before me:

for he is at my right hand; therefore I shall

9 not slide. Wherefore my heart is glad and

my tongue reioyceth: my flesh also doeth

10 rest in hope. For thou wilt not leaue my

11 soule in the graue, neither wilt thou suffer

12 thy holie one to see corruption. Thou wilt

show me the path of life, in thy presence

13 is the fulnesse of ioy.

Actes. 13. 26-28. 29 Men and brethren, I may boldly speake

27 vnto you, of the patriarke David, that hee

28 is both dead and buried and his sepulchre

30 remaineth with vs vnto this day. Therefore

31 seeing he was a prophet, and knew y<sup>e</sup> God

had sworne with an oth to him, that of the

32 fruit of his loines, he should raise vp Christ

33 concerning the flesh to set him vppon his

34 throne: He knowing this before, spake this

of



*He rose againe from the dead. 183*

of the resurrection of Christ, that his soule should not be left in graue, neither his flesh to see corruption. This Iesus hath God raised vp, whereof we all are witnesses.

*Out of the 5. Chap. of the Acts, 30. vers.*

30 The God of our fathers hath raised vp Iesus, whom ye slewe, and hanged on a tree. Him hath God lift vp with his right hande, to be a prince and a sauour, to giue repentaunce to Israell, and forgiuenesse of   
 32 sinne. And we are his witnesses concerning these thinges which wee say: yea and the holy Ghost, who God hath giuen to them that obey him.

*Out of the 14. Chap. to the Romans. v. 8*

8 Whether wee liue, wee liue vnto the Lorde, or whether we die, we die vnto the Lorde: whether we liue or die wee are the   
 9 Lordes. For Christ therefore died and rose againe, and reuiued, that he might be Lorde both of the dead and the quicke.

*Out of the 6<sup>th</sup> Chap. of the first Epistle to the Corinthians.*

5. God hath also raised vp the Lorde, and shall raise vs vp by his power.

*Out of the 15. Chap. and the first Epistle to the Corinthians. v. 12.*

12. Now if it be preached, that Christ is risen from the dead, how say some among you,

N iij.

that



184 He rose againe from the dead,

that there is no resurrection of the dead

13 For if there bee no resurrection of the  
14 dead, then is Christ not risen. And if Christ  
be not risen then is our preaching vaine,  
and your faith is also vaine.

Out of the 4.<sup>th</sup> Chap. of the 2. to the  
Corinthians.

14 We know that he which hath raised vp  
the Lord Iesus, shall raise vs vp also by  
Iesus, and shall set vs with you.

Out of the 1. Chap. to the Ephes. v. 3.

17 The Lord giue vnto you the spirit of reue-  
lation to vnderstand the exceeding great-  
18 nesse of his power which he wrought in  
Christ, whē he raised him from y dead, &c.

Out of the 3. Chap. to the Colossians. v. 1.

If yee then be risen with Christ, seeke  
those things which are aboue, where  
2 Christ sitteth at y right hand of God. Set  
your affectiōs on things which are aboue,  
and not on things which are on the earth.

Out of the 2. Chap. of the Second  
to Timothie. v. 8.

8 Remember that Iesus Christ made of  
the seede of David, was raised againe from  
the dead according to my Gospel: where-  
in I suffer trouble as an euill dooer euen  
vnto bondes.

21.  
S. Peter in the 3.<sup>th</sup> Chap. of his first Epistle  
saith,

*He ascended into heauen. 185*

saith that we haue witnessed with a good  
conscience before God, by the resurrectiō  
of Iesus Christ.

*He ascended into heauen. Article 6.*

CONSIDERATION.

**H**Owe is it, that death should bee ouer-  
come, if we had not another life, or  
another hope, than in this vale of miserie?  
And that we should heere daily crawl in  
this dwelling place of serpentes and dra-  
gons? What is it to come forth of y<sup>e</sup> graue,  
if a man did not but enter into the worlde,  
which is but a gulfe and bottomlesse pitte  
of all euils? What had this beene, if the  
children of Israel had gone out of Aegypt,  
and if they had not beene guided into the  
promised lande flowing with milke and  
honnie? To the ende therefore that our  
deliuerance might not be vnperfect and  
mained, and that we may knowe where  
at wee must aime or leuell aright: to bee  
short, that we may see that our heritage is  
out of the power of y<sup>e</sup> prince of this world,  
& from all the children of the world: this  
Iesus our Lorde would ascende into hea-  
uen, and that in the sight of all his Apo-  
stles,

186 *He ascended into heauen.*

*Iohn. 17.*

*Iohn. 17.  
Gen. 2. 24*

files, making his bodie to tryumphe, that  
a litle before was crucified, taking againe  
the full possession of that glorie, which was  
not lost, but as it were hidden, when as he  
did abase himselfe to present vnto God  
this cleansing Sacrifice for our sins. O Lord,  
what are we, that thou goest vp on high to  
prepare for vs a place? Alas, wee bee not  
worthy to liue on the earth. As our fathers  
in deede were driuen out of the garden,  
wherin thou haddest placed them: so doest  
thou nowe giue vnto vs farre better than  
that garden of Edon, out of the which was  
*Adam & Eue* driuen, when as in our name  
and with our nature, thou takest possessi-  
on of the most high heauens, and of the  
mannerhouse of thy glorie, to inuest vs  
thy children therin: to the end that where  
thou art, they may bee there also. Alas  
Lorde, is this reason, that thy seruantes  
should be as well as their maisters? But al-  
so good God thou hast doone vnto vs this  
honour, to call vs thy friendes to whome  
thou hast communicated thy secretes: to  
call vs (O Lorde Iesus) thy brethren as we  
doe read in the *15. of S. Iohn*. I will say no  
more seruantes: for the seruant knoweth  
not what his maister doeth: But I haue cal-  
led you friendes: for all thinges that I haue  
heard

*He ascended into heauen.* 187

heard of my father, haue I made knowen to you. And in the 20. of *S. Iohn*, where it is layde vnto *Marie Magdalene*: Go vnto my brethren, and tell them that I am gone vp vnto my father, and vnto your father, vnto my God, and vnto your GOD. O Lord, who shall comprehend sufficiently, & praise thy goodnesse? For y<sup>e</sup> truly which thou hast prepared to thine, are things that the eye hath not seene, neither eare hath heard, neither came into mans heart.

Giue therefore vnto vs thy holy spirit, the which soundeth all things, to the ende that we may vnderstande and knowe those things that thou hast giuen vs, and that in knowing them, wee may account thereof, to forsake the earth and aspire vnto heauen, where our head is, and where there is true fulnesse of ioye and comfort. So be it.

*The historie of Iesus Christ his ascending is described vnto vs in the 16. Chap. of S. Marke and 29. vers.*

After that the Lorde had spoken vnto them, hee was receiued into heauen, and sate on the right hande of God.

*In the 24. of S. Luke the 50. vers.*

After he lead them out into Bethania, and lift vp his hande and blessed them, and

188 *He ascended into heauen.*

v. 51 And it came to passe that as hee blessed them, he departed from them, and was carried vp into heauen. And they worshipped him and returned to Ierusalem with great ioye.

*In the first Chap. of the Acts, ver. 9.*

9 And when he had spoken these things, while they behelde he was taken vp: for a cloud tooke him vp out of their sight.

10 And while they looked stedfastly towards heauen, as he went, beholde two men stood

11 by them in white apparel; which also said;

12 Yee men of Galile, why stande ye gasing into heauen? This Iesus which is taken vp from you into heauen, so shall come as you haue scene him goe into heauen.

*Out of the 3. of the Acts, ver. 21.*

Whom the heauen must containe, vntill the time that all thinges must be restored which God had spoken by the mouth of all his holy prophetes.

*Out of the 10. to the Romanes, ver. 6.*

6 That righteousness which is by faith, speaketh thus; Say not in thy heart, who shall ascende into heauen? (that is to bring

7 Christ from aboue) or who shall descende into the deepe? (that is to bring Christ a-

8 gaine from the dead). But what sayeth it? The worde is neere thee, euen

in

*He ascended into heauen. 189*

in thy mouth and in thine heart: this is the worde of faith which wee preach. As if he sayde, that all doubts are taken away by faith: and that the faithfull are assured by Iesus Christ to goe vp into heauen, and to enter into euetlasting life.

*Out of the 4. Chap. to the Ephesians, ver. 7.*

- 7 Vnto euerie one of vs is giuen grace,  
according to the measure of the gift of  
8 Christ wherefore he sayth, when he ascen-  
ded vp on high, he lead captiuitie captiue,  
9 and gaue giftes vnto men? Nowe in that  
he is ascended, what is it, but y he had also  
descended first into the lowest parts of the  
10 earth? He that descended is euen the same  
that ascended, farre aboue all heauens,  
that he might fill all thinges.

*A Meditation vpon the saide Text.*

And although the benefites of our sa-  
uiour Iesus Christ shall truely be felt, e-  
uen now againe in the life to come: Yet so  
it is that from henceforth wee be alreadie  
quickenened by faith and are as it were sette  
with him in heavenly places: as it is saide  
in the 2. Chapter to the Ephesians, vers. 8.

Moreover



190 *He ascended into heauen.*

Moreouer, I pray you howe great is this consolation, that wee haue not onely our pleadge alreadie in heauen: but also our high priest, that maketh intercession with out ceasing for vs, euen as it is written in the 7<sup>th</sup> Chapter to the *Hebrewes*. Furthermore *S. Paule* in this text out of the 4<sup>th</sup> Chap. to the *Ephesians*, where in wee bee greatly comforted, when he sayth that our enemies, the worlde, the flesh, and the deuill, were lead away in tryumphe, when as Christ ascended vp into heauen. Wherefore should we then feare them? And this tryumph was figured by the tryumphes and victories, wherof are spoken in the 68<sup>th</sup> *Psalme*. But yet that we may not be depriued from the presence of our sauiour, and that he is not retyred from vs in such sort, as we should no more reioyce in him: *S. Paule* declareth vnto vs, howe it was expedient, according as Christ had sayde in the 16<sup>th</sup> of *S. Iohn*, that I goe away, and no more bodilie to bee conuersant in the world. Because he had obtained for vs manie graces, wherof he storeth and decketh his Churches, and is present with vs, as it is declared afterwards by the ministers of his word, both the vertue and efficacie that he therein giueth: to be short, he is present  
with

Howe  
Christ is  
present  
with vs.



with vs, according as his spirituall kingdom beareth him:& he being our head, he doth gouerne and guide vs by his holy spirite, drawing vs vnto him that wee forsaking more and more, the worlde, and the earth, we may be made citizens in y<sup>e</sup> kingdome of heauen, where he is & fro whence we do awaite for him to be our ful deliuerance. *S. Augustin* therefore sayth very well, in the 30. treatise of *S. Iohn*, & in the booke of faith vnto *Peter*, the 2. Chapter, If anie man aske, howe I shall holde Christ now, which is absent: Sende vnto him (saith he) thy faith, and thou shalt holde him. For our predecessours which were in his time, haue seene him and layde holde of him in the flesh: holde thou him in thine heart. He truely hath set his bodie in heauen: but he hath not withdrawen his maiestie from the worlde. And hee woulde as touching his bodie be absent from vs: to the ende that our faith might be edified, which could not be truely faith, if it did bodily see, and holde Christ heere.

*A prayer.*

O Lorde our God, vouchsafe through  
thy goodnesse and mercie to fill vs heere  
full

192 *And sitteth on the right &c.*

full of thy graces, and ioyned vs together,  
through faith with thy sonne Iesus, vntill  
that we be partakers of the fulnesse of thy  
glory, when we shalbe gathered together  
*1. Thes. 4. 17* to be daily with the Lorde.

*And sitteth on the right hande of  
God the Father almightie.*

CONSIDERATION

*Math. 9.* IN these Articles of our faith, there is no-  
thing superfluous. For the article going  
before doth shewe vnto vs, that hee was  
truely receiued into heauen: which is the  
throne of God, and the abode of the bles-  
sed: so that to ascende into heauen, is not a  
vanishing away: or as some doe interpret  
it by a figure, to ascende into honour and  
high degree: but Christ is in heauen, from  
whence he shall come to iudge the quicke  
and the dead: and there where the place  
is for all the elect. Insomuch as *S. Augu-  
stine* sayeth: As it is a curiousnesse to aske  
*Lib. de fide & Symbolo.* how, or in what sort Christ is in heauen: so  
must we faithfullie beleue y<sup>e</sup> he is there.  
But in the meane while, he is not there  
simplie, as *Henoch* who was lifted ype,  
or

or *Helie* that was ascended thither : or as the other his faithfull members : but he is there as Head, and he is there as he that is set on the right hande of his father . For Iesus Christ, as the sonne of God, hath had trulie alwayes all power in heauen, and in earth. And now this Iesus, who hath taken humane nature, this person that is true God, and true man, gouerneth all thinges and hath a glorie and empire aboue all creatures, whereof it doth not followe, as some railers thinke, that this his humane nature is in al places and euerie where. For although that the right hande of God, and his mightinesse is infinite, yet is it not said, that he is made the right hande of God, or that y<sup>e</sup> bodie of Christ is become the right hande of God : but that hee is set at his right hande.

Nowe to sit at the right hande of God, is not to spreade his bodie throughout all, but to gouerne all with the father . And likewise that which is spoken of the whole person, cannot be particularly and simple vnderstoode of his humane nature, which keepeth alwaies his properties. Furthermore, the scripture by this sitting at the right hande of God, doth not conclude, that the bodie of Christ is throughout all:

194 *And sitteth on the right &c.*

but that he is in heauen as it may appeare  
by the places following.

*Out of the 26. of S. Matthew,  
verse 64.*

Hereafter shal ye see the sonne of man,  
sitting on the right hand of the power of  
God, and come in the cloudes of heauen.

*Out of the 16. of Marke. v. 19*

19 Iesus was carried vp into heauen, and  
sitteth on the right hand of God.

*Out of the 2. Chap. of the Actes,  
verse 33.*

To wit as  
Christ and  
by his  
might.  
For hee  
was laid  
in the  
graue a-  
waiting  
the resur-  
rection.  
How  
Christ sit-  
teth at the  
right hand  
of God.

Since then that hee by the right hand  
of God hath bin exalted, and hath recei-  
ued of his father the promise of the holie  
Ghost, hee hath shewed forth this, which  
ye now see and heare. For *Dauid* is not as-  
cended into heauen, but hee saith, the  
Lord said vnto my Lord, sit at my right  
hand, vntil I make thine enemies thy foot-  
stool. Therefore let all the house of *Israel*  
know for a suretie that God hath made  
him both Lord and Christ, this Iesus I say  
whom yee haue crucified.

*Out of the 5. of the Actes,  
verse 30. 31.*

30 The God of our Fathers hath raised vp  
Iesus whome yee slew and hanged on a  
tree,

Him

*And sitteth on the right &c. 195*

31 Him hath God lifte vp with his right hand, to bee a Prince and a Lorde, to giue repentaunce to *Israel* & forgiuenesse of finnes.

*Out of the 7. of the Actes, and 55.  
verse.*

*S. Steuen* being full of the holie ghost looked stedfastlie into heauen, and saue the glorie of God and Iesus standing at the right hand of God.

*Out of the 8. Chap. to the Romans,  
verse. 34.*

Who shal condemne? it is Christ which is dead, yea, or rather which is risen againe, who is also at the right hand of God, and maketh request also for vs.

*Out of the 1. Chap. to the Ephes.  
verse. 20.*

19 According to y<sup>e</sup> woorking of his mighty  
20 power, which is wrought in Christ, when hee raised him vp from the dead, & set him at his right hand in the heauenlie places  
21 farre aboue all principallitie and power, & might, and domination, and euerie name that is named not in this world onelie,  
22 but also in that that is to come. And hath

O ij.

made

196 *And sitteth on the right &c.*

made all things subiect vnder his feete,  
and hath appointed him ouer all things,  
to be the head to the Church.

*Out of the 3. Chap. to the Colos.  
verse 1.*

Seeke those things which are aboue,  
where Christ sitteth at the right hand of  
God.

*Out of the first Chap. and the 3. verse  
to the Hebrewes.*

The sonne hath by himselfe purged our  
finnes and sitteth at the right hand of the  
maiestie in the highest places.

*In the 13. verse.*

Vnto which also of the Angels said hee  
at anie time, sit at my right hand, til I make  
thine enemies thy footestoole ?

*Out of the 8. Chap. to the Hebrewes,  
verse 1.*

1. Wee haue such an high priest, that sit-  
teth at the right hand of the throne of the  
2. maiestie in heauen, and is a Minister of the  
sanctuarie and of the true Tabernacle.

*Out*

*And sitteth on the right &c. 197*

*Out of the 10. to the Hebrewes,  
verse 12.*

12 This man after hee had offered one sacrifice for sinnes, sitteth for euer on the right hand of God.

13 And from henceforth tarieth, till his enemies be made his foote stoole.

*Out of the 12. to the Hebrewes, ver. 2.*

Looking vnto Iesus the Author & finisher of our faith, who for the ioy that was set before him, endured the crosse, and despised the shame, and is set at the right hand of the Throne of God.

*Out of the 3. Chap. and first Epistle  
of S. Peter, verse 22.*

Christ is at the right hand of God, gone into heauen, to whome the Angels and powers, and might are subiect.

*A prayer.*

O Lorde my God, giue me grace, neuer to be ashamed of the Crosse of Christ, seeing that he is exalted at thy right hand, and that hee is the Lord of all creatures: And seeing that thou hast so much honored our nature, let me despise all rebukes for thy name, and patientlie awaite the

O iij,

houre,



198 *From thence shal he come &c.*

power, in the which all thy enemies shall  
be made thy footeftoole.

*Article. 7 From thence shall he come to iudge  
the quicke and the dead.*

MEDITATION.

OH the woonderfull counsell of God,  
that hee who was wickedlie iudged  
vnder *Ponce Pilate*, is established, not  
onelie a mediatur and Sauour, but also  
iudge of the quicke and the dead: O  
Iudge truelie to be feared of all vnbeleeu-  
ers; For hee that dooth not beleue in  
thee, is condemned, and subiect alreadie  
to perdition, how proude and gallant so-  
euer he be: But yet to bee desired, and a-  
waited of all the faithfull, to whome there  
is no condemnation, for so much as they  
are grafted in thee. Oh that diuers and  
manie times, do the faithfull lift vp their  
heades amongst these vniust and most  
tyrannous going forwardes of these wic-  
ked Iudges, in so manie tormentes and  
persecutions, dailie looking for such a  
Iudge, who will iudge the causes of his  
little ones, and those that the world treadeth  
deth

*John. 3. 18.*

*\*Rom. 8. 1.*

*From thence shal he come Ec. 199*

deth vnder foote. It is from heauen and *Psalm. 12.*  
not on the earth, that wee must awaite for  
such a Iudge, who shall bring the hidden  
thinges, and shall doe this honor vnto his  
seruantes, that they shall bee as his ben-  
churs, counsellors, and companions in  
iudgement, as it is said in the 6.<sup>th</sup> Chap. of  
the 1. vnto the *Corinthians*: That the Saintes  
shall iudge the world, and in the 19.<sup>th</sup> of S.  
*Matthew*: That the Apostles shall iudge  
the tribes of *Israel*: insomuch as their glo-  
rie, shall bee the condemnation of the  
world, who did oppresse them and per-  
secute them. O Lord come quicklie to  
iudgement, that all eyes may see thee, yea  
those, who haue pearced thee, and doe *Apoca. 1. 7.*  
dailie make warres to thee in thy members.

*Witnesses out of the scripture concerning the  
iudgement.*

*In the 25. of S. Matthew, verse 31.*

When the sonne of man commeth in  
his glorie, and all the holie Angels with  
him, then shall he sit vpon the throne of  
his glorie, and before him shall be ga-  
thered all nations, and hee shall separate  
them one from an other, as a shep-  
heard separateth the sheepe from the  
Goates. And shall set the sheepe on his

O iij.

right

200 *From thence shal he come &c.*

right hand, and the Goates on the left. Then shall the king say to them on his right hand: Come ye blessed of my Father, inherit yee the kingdome prepared for you, from the foundation of the world. And vnto those that shall bee on the left hand: Depart from mee yee cursed into euerlasting fire, which is prepared for the Diuell and his Angels.

*Out of the 5. Chap. of S. Iohn,  
verse 22.*

22 The Father iudgeth no man but hath committed all iudgement vnto the Sonne,  
23 because that all men should honor the  
26 sonne, as they honor the father. As the Father hath life in himselfe, so likewise hath hee giuen vnto his sonne, to haue  
27 life in himselfe, and hath giuen him power also to execute iudgement, in that hee is the sonne of man. As if hee should say, although the father the sonne and the holie Ghost doe worke, Iudge, and gouerne together, yet wil the Lord that wee should cast our eyes vppon the sonne of man, by whom we are guided, and through whome God hath declared himselfe.

*Out of the 17. of the Actes, verse 30.*

30 And the time of his ignorance God re-  
gar-

*From thence shall he come Ec. 101*

garded not, but now hee admonisheth all men euerie where to repent, because hee hath appointed a day, in the which he will iudge the world in righteousnesse by that man whom he hath appointed, whereof hee hath giuen an assurance to all men, in that he hath raised him from the dead.

*Out of the 5. Chap. 2. to the Corinth. v. 9*  
9 Wee couet that both dwelling at home, and remouing from home, wee may bee acceptable to him. For wee must all appeare before the iudgemēt seate of Christ, that euerie man may receaue the thinges, which are doone in his bodie, according vnto that hee hath doone, whether it bee good or euill.

*Out of the 4. Chap. and 1. Epistle  
to the Thessalonians. v. 16.*

- 16 For the Lorde himselfe shall descend from heauen with a shoute, and with the voyce of the Archangell and with the Trumpet of God: and the dead in Christ  
17 shall arise first: then shall wee which liue and remaine bee caught vp with them also in the cloudes, to meete the Lord in the Aire, and so shall wee euer bee with the  
18 Lord. Wherefore comfort your selues one an other with these wordes,

*Out*

202 *From thence shal be come &c.*

*Out of the 2. Epistle of S. Paul to the  
Thes. the first Chapter. v. 6.*

- 6 For it is a righteous thing with God,  
to recompence tribulation to them that  
7 trouble you<sup>x</sup>, & to you which are troubled,  
rest with vs when the Lord Iesus shal shew  
himselſe from heauen with his mightie  
8 Angels<sup>x</sup> in flaming fire, rendring ven-  
geance vnto them, that doe not know  
9. God<sup>x</sup>, and which obey not vnto the Gos-  
pell of our Lord Iesus Christ: which shall  
bee punished with euerlasting perdition,  
from the presence of the Lord, and from  
10 the glorie of his power<sup>x</sup>. When hee shall  
come to bee glorified in his Saintes and to  
bee made maruelous in all them that be,  
leeue, &c.

*Out of the 3. Chap. 2. Epistle of  
to S. Peter. v. 3.*

Against  
scorners  
or moc-  
kers.

- 3 There shal come in the last dayes moc-  
kers, which will walke after their lustes,  
4 and say, Where is the promise of his com-  
ming? For since the Fathers died, all  
thinges continue alike from the beginning  
5 of the creation<sup>x</sup>. For this they willinglie  
know not, that the heauens were of old,  
and the earth that was of the water and by  
the

*I beleue in the holie Ghost. 203*  
the water, by the word of God. But the  
day of the Lord will come as a theefe in  
the night, &c.

*I beleue in the holie Ghost. Article 8.*

CONSIDERATION.

AS it was said frō the beginning, the Fa-  
ther, the Sonne and the holie Ghost  
are but one onelie true God, and this one-  
lie true God is in such sorte declared to  
the world, that the Father is named ma-  
ker, the Sonne redeemer, and the holie  
ghost our Doctor and sanctifier. For al-  
beit, that this Trinitie worketh together,  
yet notwithstanding, for our great com-  
fort, it is in such manner manifested, that  
we may acknowledge how all these three  
persons doe woorke together in all things  
that doe appertaine vnto our saluation.  
Now as the sonne is euerlastingly begot-  
ten of the Father, so likewise dooth the  
holie Ghost proceede euerlastingly from  
the Father and the Sonne. So then be-  
leeuing in the holie Ghost, wee doe  
not beleue that the holie Ghost is  
onelie some moouing or inspiration:  
But chieselie we doe beleue, against the

*Macq.*

## 204 *I belecue in the holie Ghost.*

*Macedonians* ancient *Heretikes*, that he is verie true God, of the same substance that the father and the sonne is: see then wherefore we doe belecue in him. And wee bee also baptised in his name, as of the father and of the sonne, he is an eternall spirite, as it is said in the *9. Chap.* of the *Hebrewes*: and from him also commeth grace and peace as it sayde in the *1. Chap.* of the *Hebrewes*: Beeing the temple of the holie Ghost it is sayde that we be the temple of God. To be short, the father, the worde, and the holy Ghost are all one; as it is saide in the first *Chapter* of the first Epistle of *S. Iohn*: Then doe we belecue, that for the loue and in the name of Iesus Christ, the holy Ghost doth comfort, wash, and sanctifie vs, and that by the inspiration of him the holie Prophetes, and the Apostles haue spoken, and it is called the gift of God: and in the *2. of the Actes*: because that he, who is but one in himselfe hath brought forth diuerse operations in vs, of y<sup>e</sup> which it is spoken in the *12. Chap.* of the *1. to y<sup>e</sup> Corinthians*. And as *S. Bernarde* sayeth vpon the Canticles we were dead in sinne, and as stinking creatures, but Iesus did embawme vs with his holie spirite, and hath annointed vs therewith, to the



*I beleue in the holie Ghost. 203*

the ende wee might knowe, taste, and feelee his mercie . This is the heate of the Sunne which warmeth vs. This is the goodly and faire water of the heauenly ryuers, which doeth refresh and water vs . It is the Bawme that embalmeth vs, it is the Oyle, which doeth strengthen and make vs glad.

Nowe what tongue is it that can expresse this goodnesse of God towards vs, of the Father that hath created vs, vnto his image, of the Worde who hath bought vs againe with his bloude, of the Holie Ghost, that hath sanctified vs by his power . Therefore let vs giue place vnto this Holie Ghost, and let vs *Eph.4.* ~~not~~ sorrowe for our vncleannesse, filth, and sinne, that hee may bring vs into all truth, and that hee may sanctifie and strengthen vs vnto the ende, comforting vs in this Article of death, praying, *Rom.8.26.* and sighing for vs with groanings that cannot be expressed.

*Witnesses out of the holie Scripture concerning the Holie Ghost.*

*Out*

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*Out of the 12. of Zacharie,  
verse 10.*

I will powre vppon the house of *Dauid*, and vppon the inhabitantes of Ierusalem the spirit of grace and of compassion, and they shal looke vpon me whom they haue pearced.

MEDITATION.

**BY** the first *Adam*, alas, wee becomē barraine and vnprofitable, & were shut out of the grace of God, but the Lorde promising the establisshment of his Church againe by Christ, promised to poure out his giftes and graces in great abundance. For although, that in our fathers dayes, God had wrought great fauour vnto the people, yet so it is, that this is proper vnto Christ, to giue vnto vs the spirit of grace, mercie, and inuocation. And this is the richest gift that GOD could impart vnto vs, for so much as it is said in the 8. Chapter to the *Romans*: That wee could not knowe how wee were Christes, and the children of G O D,  
with-

*I beleue in the holie Ghost. 207*

without this spirit : For hee was wondrousfullie and extraordinarilie giuen in the day of Pentecost : But yet dooth hee dailie ioyne together his woorking with the preaching of the Gospell, and woorketh in vs, that wee doe call vppon God with full assurance . Oh that this spirit of grace is to bee desired . It is not this euill spirit , which was giuen vnto *Saul*, that vexed and troubled him, but it is the spirit of grace and of compassion. This is the Lord, that we must woorkship in spirit and trueth,

*1. Sam. 18:10.*

*Leuit. 12:10.*

*Out of the 4. Chap. of the Euangelist  
S. Iohn. v. 13.*

13 Iesus said vnto the *Samaritane*: Who-  
soeuer drinketh of this water shall thirst  
14 againe : But the water that I shall giue  
him, shall bee in him a well of water,  
springing vp into euerlasting life.

A MEDITATION.

OH how hath *Dauid* truelie felt the ver-  
ties of these liuing waters, when as  
he

208 *I beleene in the balie Ghost.*

he said in the 42.<sup>1</sup> *Psalme*. Like as the thirstie Hart runneth with swift course vnto the riuers of water : euen so dooth my soule also long and pant after thy diuine grace. For what is it likewise, to inioie all the pleasures of the world, since that they take not away his thirst, neither yet quench this alteration, but doe increase and make the people like vnto men filled with dropies, which the more they drinke, the more thirstie they are. But behold, two thinges, that this water dooth greatlie recommend vnto vs, whereof Iesus Christ talked with the *Samaritane*. It is that they which drinke thereof, are no more tormented with thirst : feeling in them a well of liuing water, that springeth vp alwayes without ceasing and cannot be drawn drie. Besides, this water that man feeleth in his soule, and that runneth about his heart, dooth neuer forsake vs; but quickeneth vs vnto euerlasting life. Therefore, blessed are they, which doe feele in their soules such a running water, which dooth not for a trueth spring out of the vaines of the earth, but from the hiest heauens, and out of the true heauenlie paradise. Now as *S. Chrysostome* saith: This water is the strength and woorking  
of

of the spirit of God; working by the word  
of the Gospell. For it behooueth that we  
take heede of the error of the *Massilians* <sup>2<sup>e</sup></sup> *Against*  
and *Scuencfeldians*: who doe separate the *Massilians*  
spirite from the worde, and doe deceme in  
the reuelations of the spirite. But *S. Pauls*  
teacheth vs in the 3<sup>o</sup> to the *Galathians*, That  
we receiue the spirite, through the preach-  
ing of faith: and in the second Chap. of the  
2. Epistle to the *Thessalonians* hee ioyneth *2 Thes. 2. 13*  
together the sanctification of the spirite,  
and the faith of truth. Moreover, this spi-  
rite hath diuers effectes, and is by this oc-  
casion some times ealled fire, because that  
it purifieth and consumeth our euill affe-  
ctions, and kindleth in vs a zeale, as in the  
disciples going to Emaus, whose heartes *Luke 24. 32*  
burned within themselues hearing Iesus  
speake. Nowe it is also called water, tho-  
rough his working, because that this holy  
spirite refresheth vs against the burning  
heat of temptations, and also doeth wash  
and serue to quench the fire darts of Sa- *Ephes. 5. 16*  
than: let it then neuer come to passe; for  
vs to doe as the ydolaters, of whom God  
complaineth in the 2. Chap. of *Jeremiab*:  
Who forsaking the fountaine of liuing  
water, digged to themselues dead pites  
and drie cisterns, that can hold no water.

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*Out of the 7. Chap. of S. Iohn, vers. 38.*

*2nd. 2. 28*

*1. 1. 1.*

*1. 1. 1.*

He that beleueth in me, as sayeth the scripture, out of his belly shall flowe riners of water of life.

39 Nowe this spake he of the spirit, which they that beleued in him should receiue:

*1. 1. 1.*

*1. 1. 1.*

*1. 1. 1.*

*1. 1. 1.*

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*1. 1. 1.*

*1. 1. 1.*

A witnesse  
of the spi-  
rite, and of  
the prea-  
ching ioy-  
ned toge-  
ther.

26 When the comforter shal come, whom I will sende vnto you from the father, euen the spirite of trueth which proceedeth of the father, hee shall testifie of me and yee shall witnesse also because ye haue beene with me from the beginning.

*Out of the 16. of S. Iohn. v. 13.*

13 When he is come which is the spirit of trueth, hee will leade you into all trueth; for hee shall not speake of himselfe, but whatsoever he shall heare, shall he speake.

*Out of the 8. Chap. of the Epistle to the Ro-  
mains.*

13 For if you liue after the flesh, yee shall die: but if ye mortifie the deedes of the bodie by the spirite, yee shall liue. For as many as are lead by the spirit of God, they are the sonnes of God.

*Out of the 15. Chap. to the Romans, vers. 30.*

I beseech you for our Lorde Iesus Christ

S. Paule  
prayeth by  
the spirite.

*I beleene in the holie Ghost. 211*

Christs sake, and for the loue of the spirite,  
that ye would strue with me by praier.

*Out of the 3. Chapter of the 1. to the Corinth.*

Knowe ye not that ye are the temple of  
God, and that the spirite of God dwelleth  
in you?

*Out of the 12. to the Corinth. 1. Epistle.*

4 There are diuersities of giftes; but the  
same spirite; and there are diuersities of  
6. administation, but the same Lorde; and  
there are diuersities of operation, but God  
is the same, which worketh all in all. But  
the manifestation of the spirite, is giuen to  
euery man to profite withall.

*Out of the 13. Chap. of the 2. to the Corinth.  
and 13. vers.*

The grace of our Lorde Iesus Christ,  
and the loue of God, and the communion  
of the holy Ghost be with you all.

*Out of the 4. Epistle to the Ephesians, vers. 30.*

Griue not the spirite of God, by whom  
ye are sealed vnto the day of redemption.

*Out of the 5. Chap. and the 1. to the Thes. 7. 19*

19 Quench not the spirite.

20 Despise not prophesying.

*Out of the 1. of S. Iohn. 2. Chap.*



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27. The annointing which yee receiued of me dwelleth in you: and ye neede not that any man teache you, for the same annointing teacheth you.

Hee would not simplie say, that they haue no neede of instruction: but that they being kindled by the holy spirite, might not suffer themselues to bee deceived by Antiehrift a people altogether rude and ignorant.

*A prayer out of the 51. Psalm. v. 10.*

v. 10 Create in me a cleane heart O God, and  
renew a right spirite within me. Cast mee  
not away from thy presence, and take not  
13 thine holy spirite from me. Restore in me  
the ioye of thy saluation, and stablish mee  
with thy free spirite.

*Article. 9. I beleue the holy Catholike Church.*

*A consideration vpon this Article.*

¶ **A**S there is but one onely true and verie God, to wit, these three persons, the father, the sonne, and the holy Ghost: then so there is but one faith, whereof it was spoken in the former Articles. Wee doe there-

therefore protest now, that we do belecue the Catholike Church: for we say not as before time, I belecue in the Church: but it is God in whom we do put all our whole trust: it is he as wee doe reade in the first Chap. of the *Apocalips* that is. &., that is to say, the beginning and the end. And as it is written in the 43<sup>d</sup> Chap. of *Esaiah*: Before mee there was no God that was the maker of the worlde, neither shall there be after me. I euen I am the eternall, and beside me there is no sauour. What is it then to belecue the Catholike Church?

First it is to belecue that whatsoever corruptions, ydolatries, persecutions, and disorders there haue beene in the worlde, that this great God, creator, redeemer and sanctifier, hath gotten out his chosen people, whom he hath called out of darkenes into his wonderful light, vnto whom he is reueiled through his holy testimonies, y he hath washed and sanctified, and that is his Church, and the house of the liuing God, builded vppon the pillar of trueth, & vpon this corner stone which is Christ, so that the gates of hell shall not preuaile any thing against it because that all things helpe vnto the profite and wealth of the children of GOD, and that this

1. *Petr.* 2.

*Psal.* 147.

1. *Tim.* 3. 15

*Math.* 16. 18.

*Rom.* 8.

2. *Tim.* 2. 19.

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foundation resteth sure, howe God knoweth those which are his, as in the times of *Eliah* he reserued to himselfe seuen thousande men, which hadde not bowed their knees vnto *Baal*.

2 Secondly, we doe witnesse, protest, and beleue by this article of our faith, that we be members of this true Church, and doe ioyne our selues to it to be good & faithfull citizens therein, following the holy assemblies, and making that profession and confession of the name of God, that all true faithfull ought to doe.

3 Thirdly, by this article we doe beleue and also doe protest, that wee doe not acknowledge all assemblies indifferently, for the Church of God, but that as it is declared in the symbole of Nice, that which is Apostolike: that is to say, which doeth holde it selfe vnto the doctrine of the Apostles; and is not tyed vnto anie certaine place or citie but is vniuersall, gathered together by the preaching of the Gospell and through the vse of the holy sacramentes; in all the partes of the worlde, vnder this onely heade; that is Iesus Christ, in whom is grounded this communion of the saintes, which in him are made members of one and the selfe same body,

*1 Kings. 19. 18.*

*Heb. 10.*

*Heb. 10.*

*Ephes. 1.*

*Colos. 1. 18.*

*Colos. 1. 18.*

*1 Cor. 12.*

bodie, partakers of one and the selfe same spirite, of the same Gospell, of the same sacramentes, howe so euer the outwarde ceremonies be not altogether alike, yet are they knit by the same bonde of peace, and ioyned through the true loue, calling vppon one and the same sauiour, and the awayting as brethren, for one and the same heritage which is the blessed life. For these be the offerings, that God maketh vnto his Church, which he hath purchased for himselfe, to wit, the forgiu-<sup>Actu. 2.</sup>nesse of sinnes, and the life euerlasting, which a man can not finde out of the true Church. Whereupon, it is to be noted, that the faithfull are called holy, yea in earth, not that they should be perfect and voide of sinne, as some do imagine a perfection to be: for so should they haue no more neede of the forgiuennesse of sinnes: But they are called holy, because they are sanctified & because of their calling which is holy and to all holinesse whereunto they doe aspire without ceasing: not that they haue alreadie apprehended all, but because they doe followe after, seeking to learne drawing towards the marke in respect of that heauenly calling

*Prin*

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as S. Paule sayth in the 3<sup>rd</sup> Chap. to the Philippians.

Figures of the Church.

Noes Arke.

In the 7. Chap. of Genesis.

By the floud euery thing in whose nostrils breathed life, died: *Noah* only remained, and they that were with him in the Arke. And S. *Ierome* writing vnto *Damasius* sayth: that there is no saluation without the Church: and as there is but one Arke, euen so there is but one Church: and as he himselfe writeth vnto *Euander*, we ought not to thinke, that the Church of Rome is any other, than that which is in other places of the worlde, where that *Iesus* is worshipped, be it in *France* or in *Englande*, or else where. There is the Church, where it is bounde in *Christ* and knit together by the bande of loue. But if we must speake of authoritie, the authoritie of the worlde is greater than the authoritie of a citie, & the authoritie of Churches spread throughout the worlde greater than that which is in one place.

A Prayer.

O Lorde our God and father, although  
that

that thy ordinance is, that thou wilt not *Genes. 21.*  
 smite anie more the whole world with the  
 floud of waters, and that from hence for- 22  
 warde the seede time and haruest, and cold *9. 14*  
 and heate, and summer and winter, and day  
 and night, shall not cease, and that so long  
 as the earth remaineth, in confirmation  
 whereof, thou hast establisht the hea-  
 uenly arke for a signe: Notwithstanding,  
 O my God, what is this poore life, but a  
 floud of euilles? But in this, my soule is  
 comforted, then when as namely in thy  
 wrath, thou diddest powre out the over-  
 flowinges of waters vpon the lande, then,  
 at that time, O God, thou diddest powre  
 out by thy fauour, thy grace, and prote-  
 ction vpon the Arke of *Noah*. For why was  
 it that he did not perish with the rest? Did  
 he see the same floude? Was hee couered  
 with the same waters? Yes truely. But in  
 his Arke he had thy promise. He had thy  
 grace which did defende him, in such sort  
 as thousandes fell at his right hande, and  
 thousandes at his left hande, hee was sure  
 vnder thy wing. So Lorde, although  
 that in this worlde a like floud of euilles  
 doth fall both vpon the good and the euil,  
 and that both the one and the other dies: *Eccle. 3. 19 & 9. 2*  
 yet we knowe, that thou wilt saue those  
 which



which are in the Arke of thy Church, and  
 that haue thy worde, and thy promises,  
 and with whome thou art reconciled: as  
*Esaiah* 54:7. thou hast promised by thy prophet *Esaiah*:  
 That although for a time thou hidest thy  
 face away from thine: yet neuertheless  
 9 thou hast sworne as in the daies of *Noah*,  
 that thou wouldest no more suffer the wa-  
 ters to ouerflowe the earth: so also hast  
 thou sworne, that thou wilt be mercifull  
 vnto thy people. Whereof thou giuest  
 vnto vs assuraunce in the sacrament of  
 Baptisme, in which thou shewest vnto  
 vs, both life and death: as vnto *Noah*,  
 death in the waters, and life in the arke.  
 Our sinnes O Lorde are (the meanes of  
 thy wrath) sufficient to drowne vs: but in  
 receiuing vs into thine Arke, which is thy  
 Church, and graffing vs in thy sonne Ie-  
 sus, whereto thou giuest vs a visible  
 signe and testimonie in baptisme, wee be  
 saued and quickened.

1. Pet. 3.  
 21.

Albeit therefore though the faithfull  
 be in small number, as was also the fami-  
 lie of *Noah*, made onely of eight persons,  
 yet suffer not that I turne away for this  
 from thy Church; or that euer O my God  
 this desperate spite take me; to drowne  
 and destroy my selfe with the multitude,

But



But O heavenly father giue mee rather grace to watch, and to continue, that I bee not puerwhelmed, and sette vpon, by thy iudgementes: euen as they were in *Noahs* time, which sported themselves and gaue themselves ouer to their delightes: but rather that I may be found watching, and awayting patiently, and constantly the coming of my good master *Iesus Christ*, So be it,

*Math. 24.38.39.*

*Ierusalem was also a figure of the Church of God.*

For as it is sayde in the 132. *Psalme*: *Ierusalem* is builded as a citie, that is compact together in it selfe: whereunto the Tribes, euen the Tribes of the Lorde goe vp, (according to the testimonie of *Isaell*,) to praise the name of the Lorde: It is called the house of the Lorde, in the which the brethren are set in order.

In the 56. of *Isaiah* the temple shall bee called the house of prayer for all people.

The tabernacle that was also so welbeloued, for the testimonies that God gaue therein of his presence, and that there  
*Psalm. 84.1.*  
they

220 *I beleene the holie Cath. &c.*

they did seeke the Lorde as it is saide in the 33<sup>rd</sup> of *Exodus*, was a figure of the Church, where is the meeting and congregation of the Lorde.

The Church in the 10<sup>th</sup> Chap. of *S. Iohn* is compared vnto a sheepefolde, whereof Iesus is the sheepehearde, and in the which the sheepe doe heare and vnderstande the voice of the sheepeheard.

In the 5<sup>th</sup> Chapter of the Epistle of *S. Paule* to the *Ephesians*, as also oftentimes in the prophetes, the Church is compared vnto a welbeloued spouse, in whom the Lorde taketh his pleasure, and of whom he is the heade, as the husbände of his wife, whom he maketh much of, and for whome hee hath giuen himselfe. So then the true Church is compared in the *Heb. 12.22.* scripture vnto a heauenly Ierusalem, and hath most excellent titles, when as man doth respect the chosen of God, and the companie of the true faithfull, which the Lorde knoweth and approueth.

But when the scripture beholdeth this visible Church, and considereth it at once and outwardly, then is it compared vnto a great fielde, that yeeldeth manie-  
*Mat. 13.24-33. 44* folde and sundrie kinde of graines, where  
 1 amongest, and in which there is great  
 store

*I beleene the holy Cath. &c. 221*

store of Darnell: or else like vnto a nette, *Math. 13. 47*  
that hath taken all manner of fishes. For  
all they which are outwardly Iewes, as S.  
Paul saith in the 2. to the Romanes, be not  
therefore very Iewes in deede. So likewise  
all they that say, Lorde, Lorde, shall not *Math. 7. 22*  
enter into the kingdome of heauen. But  
God doth alwaies reserue some seede, in  
the midst of these corruptions: and  
without that, we had as *Esaiab* sayeth, *He. 1. 9. 1er 23. 44.*  
euen a good while agone beene as Sodom *R. 9. 29*  
and Gomorra.

*Certaine places of the scripture, concerning  
the Church of God, and the profite of his  
worde.*

*Out of the 93. Psalme, vers. 5.*

Thy testimonies are verie sure O Lord:  
holinesse becommeth thy house for euer.

*Out of the 94. Psalme, vers. 12.*

Blessed is the man, whom thou chastenest  
O Lorde, and teachest him thy lawe,  
that thou maiest giue him rest from the  
daies of euill whiles the pit is digged for  
the wicked.

*Out of the 119. Psalme, vers. 32.*

I will

222 *I beleue the holie Cath. &c.*

I will runne the way of thy commaundementes when thou shalt enlarge mine heart.

*A prayer.*

**O** Lorde my God because that the way of thy saluation is declared vnto vs in thy worde, and that by so many testimonies of the prophets and Apostles, wee do vnderstande what is the true and right way, suffer me not to lose my selfe, wandering through the large way of the world and going in the counsell of the wicked: or following the traditions of men. Make me to knowe that all they which trust not in thee are in daungerous and slipperie places. And suffer me not O good God, that in this faire way wherein thou hast set me, I waxe feeble, or slowly walke, but that rather I may runne out this holie course euen vnto the ende, and that I may remaine constant in thy obedience: and that I may by a true faith ouercome the offences and lettes, that Sathan offereth vnto them which doe runne vnto thee. Alas O Lorde I truely knowe that the best runners

*Psalm. 73.18.*

ners are some times subiect to stumble,  
but keepe me from falling : and if I fall,  
let thy holie hande relieue mee and soone  
set me vpright, that so Lorde feeling thy  
goodnesse, and sweetenesse, that I serue  
thee not vnwillingly and grudgingly, but  
where as in times past I ranne after vani-  
ties and ydolatrie, I may nowe runne O  
my God in the way that thy worde doeth  
appoint vs: and to the ende I may runne,  
set my heart at libertie, for our spirites are  
naturally so much let with worldly cares, *Psalm. 32.9*  
that we are become more duller and re-  
stieue than oxe or mule. But it is thy vertue  
wherein I so hope and trust : it is thy aide  
that I call for, that by thy mighty spirite,  
my weake spirite may be vnswathed and  
vnroled, there may be nothing to stay me  
from walking in thy feare, to the ende I  
may vowe my selfe in thy seruice. O Lord  
blessed are they which be in thy schoole,  
where thy worde soundeth and thy spirite  
gouerneth, which comforteth and stren-  
theneth vs against all afflictions, name-  
ly against death : declaring vnto vs that *1. Cor. 9. 24-25.*  
wee runne not in vaine, but for the vn-  
corruptible crowne of glorie. O Lorde  
giue mee grace so to runne, that I may  
learne him and come euen vnto thee.  
Wee

222 I beleue the holie Cath. &c.

I will runne the way of thy commaundementes when thou shalt enlarge mine heart.

A prayer.

**O** Lorde my God because that the way of thy saluation is declared vnto vs in thy worde, and that by so many testimonies of the prophets and Apostles, wee do vnderstande what is the true and right way, suffer me not to lose my selfe, wandering through the large way of the world and going in the counsell of the wicked: or following the traditions of men. Make me to knowe that all they which trust not in thee are in daungerous and slipperie places. And suffer me not O good God, that in this faire way wherein thou hast set me, I waxe feeble, or slowly walke, but that rather I may runne out this holie course euen vnto the ende, and that I may remaine constant in thy obedience: and that I may by a true faith ouercome the offences and lettes, that Sathan offereth vnto them which doe runne vnto thee. Alas O Lorde I truely knowe that the best runners



ners are some times subiect to stumble,  
but keepe me from falling : and if I fall,  
let thy holie hande relieue mee and soone  
set me vpright, that so Lorde feeling thy  
goodnesse, and sweetenesse, that I serue  
thee not vnwillingly and grudgingly, but  
where as in times past I ranne after vani-  
ties and ydolatrie, I may nowe runne O  
my God in the way that thy worde doeth  
appoint vs: and to the ende I may runne,  
set my heart at libertie, for our spirites are  
naturally so much let with worldly cares, *Psalm. 32. 9*  
that we are become more duller and re-  
stieue than oxe or mule. But it is thy vertue  
wherein I so hope and trust : it is thy aide  
that I call for, that by thy mighty spirite,  
my weake spirite may be vnswathed and  
vnoled, there may be nothing to stay me  
from walking in thy feare, to the ende I  
may vowe my selfe in thy seruice. O Lord  
blessed are they which be in thy schoole,  
where thy worde soundeth and thy spirite  
gouerneth, which comforteth and stren-  
theneth vs against all afflictions, name-  
ly against death : declaring vnto vs that *1. Cor. 9. 24-25.*  
wee runne not in vaine, but for the vn-  
corruptible crowne of glorie. O Lorde  
giue mee grace so to runne, that I may  
learne him and come euen vnto thee.  
Wee



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*Psal. 119.*

We doe require as *David* sayeth, in this worlde, they see in thy Church: But we doe not see as yet thy face vncouered: we see thee in thy worde, and in part. But O happie are we, when as wee shall see thy glorie, and that we shall see thee such as thou art, without sacrament or figure: inioying the trueth and presence of thy maiestie. O God thou art my treasure, grant me grace to haue my heart there, where my treasure is, and to meditate night and day in thy worde, which is the light that guideth my steppes, and is in tribulation more sweete vnto my heart, than honny is vnto the mouth. The reason of man was truly O Lorde a goodly lampe, that thou haddest giuen vnto man: but as it is darkened, it cannot shewe the way, which lea- deth man from sinne to righteousnes, and from death to life: and they which other- waies are not lightened but by the same,

*Psal. 49.* doe perish as beastes. Nowe since it plea-  
*12. 20. 73. 22* seth thee to haue a Church on the earth, which thou hast gathered together tho- rowe the preaching of thy worde, in- lighten my eies to beholde and see the spirituall state and magnificence of this house, to the ende I may loue it, and delight my selfe therein. And because  
 that

that I am a stranger in the land, inlighten me in such sorte, that seeing the way of euerlasting life in thy word, I may follow it, vntill I come vnto the true countrie which is in heauen.

*Out of the 59. Chap. of Esaiah,  
verse 21.*

Beholde my Couenaunt with them: saith the Lorde: my spirit that is yppon thee, and my wordes which I haue put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seede, nor out of the mouth of the seede of thy seede, saith the Lorde, from hencesforth euen for euer.

**CONSIDERATION.**

**T**Hese wordes doe declare vnto vs, that the onelie people which haue the word of GOD, and the purenesse of the Doctrine, are auouched the true people of the Lord. For with this word, God worketh, and vnfoldeth the force of his spirit: as by this occasion is the Gospell al-  
*Rom. 1. 16 1 Cor. 1. 18*  
so called the power of God, to saluation to all beleeuers: to bee short, by the  
**Q** means

2 Cor. 9. 19.

meane of this word, and through the ministrie of reconciliation, God hath established his couenant amongst vs, being fauorable vnto vs, and forgiuing vs our sinnes: Therefore, this Church is not gouerned by swords or by Crosses, but by the spirit and by the word of God: And because that this word, is euerlasting, it is not in the power of the world to stop the course thereof. But God, to punish our vnthankfulnesse, draweth it backe sometimes from vs, and in the meane while, it is in such sorte, as hee maketh it to waxe fruitefull elsewhere, and that which wee do not see, our posteritie shal see it, with whom the Lord hath also his couenant. O the follie of mankinde, which heareth not wisdom ecrie out in the streets and biddeth vs come vnto her. Therefore of good right doeth she laugh at the destruction of all those which despise her.

Prou. 1. 20.  
26.

*A Prayer vpon this place.*

*Out of the 15<sup>th</sup> Chap. of S. Matthew.*

21. 22. Prou. 20. 5.

**E**Verie plant, which mine heauenlie Father hath not planted, shall bee rooted vp. O Lord my God, because that thine onelie word is pure, cleane, and a buckler

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ler vnto all those that trust in thee, giue  
me grace to loue thee, and since that thou  
thy selfe inuitest vs vnto y<sup>e</sup> wholesome wa-  
ters, that thou giuest for nothing, gulde me  
vnto those running brookes: keepe my  
soule from being led away by this enemye,  
which soweth Cockle, and euill hearbes  
in the world: Giue mee the spirit of dis-  
cretion to proue the spirites, and suffer me  
not to bee lead with euerie winde of Do-  
ctrine, but dailie to holde the true patterne  
of thy wholesome word, which is in faith  
and loue in Iesus Christ. And albeit to  
proue thine, thou doest suffer manie times  
the euill plantes to increase, and permittest  
heresies as is to bee seene of olde, when  
as the blasphemie of the *Arrians* tooke  
roote as it were in all the East, and in  
our dayes popish Idolatrie hath doone  
in the West: So in likewise haue wee  
also seene how thou hast vnrooted them,  
and manifested the dreames of men, so  
that there is none nowe deceaued but  
those, whome despise the trueth, and  
loue the Epicures life, yeelding them-  
selues woorthie to bee led away by the  
spirit of blindness and errour: In the  
meane while O GOD beate downe  
them which make Sectes, Partialities, *Ren. 16.17.*

—redo

Q.ij.

and

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and Scandals a part, against the pure Doctrine: graunt power and might to the Ministrie of thy holie Gospel, that all heresies and errors may bee rooted out of mens heartes, and that in quiet peace and concorde wee may praise thy name all the dayes of our life. Also shew thy fauour vnto vs, and now that it is so late, in the end of our time, yea and that it seemeth, O Lorde, that this faire funne of trueth would goe to rest, whome thou hast shewed in the world, may remaine with vs, and strengthen vs in thy knowledge, following this thy promise, that thou hast made to bee with vs euen vnto the end of the world. So be it.

*Mat. 28. 19*

*Of the hearing of the word of God,*

*Out of the 11. of S. Luke. v. 28*

28. Blessed are they that heare the word of God and keepe it.

MEDITATION.

Blessed are they then, not that heare much, know much, and speake much of the word of God: But that keepe it in  
obedi.

obedience of faith. For whereto serueth  
the seede throwne into the ground, if it  
tooke not roote there to increase and  
bring forth fruite? Whereunto serueth  
as faith Iesus Christ in the <sup>27</sup>*Chap.* of *S.*  
*Matthew*, to make a high building, if vp-  
pon the blowing of the first windes, the  
house fall? They loue me, saith Christ in  
the <sup>14</sup>*of S. Iohn*, that doe not onlie heare,  
but also keepe my commaundementes.  
For how shall wee heare, if hee doe not  
pearce our eares, and open our vnder- *Psal. 40: 6*  
standings, because, that it is nothing to  
heare outwardlie, vnlesse that God doe  
speake vnto vs inwardlie, and if it be not  
heard within vs. Men truelie haue eares:  
But they haue not all eares to heare, and  
to make their profit of the word of God.  
Now since that they are vndoubtedlie ac-  
cursed, which neither heare, nor keepe  
this word, and doe loue better to heare  
worldlie songes, or foolish follies: Let vs  
pray without ceasing, this God, that hee  
will open the heartes to vnderstand his  
word, as hee did vnto this *Lydia*, a seller  
of purple, of whome mention is made in  
the <sup>16</sup>*Chap.* of the *Actes*. And that wee  
doe not take it of the Lord in ill part, when  
hee shall pnnish vs, because that in so do-

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ing hee doth open our eares, to receaue instruction, euen as it is said in the 36. of Job and the 10. verse.

*A prayer vppon the same matter.*

**O** Most gracious and mercifull G O D:  
 thou hast declared by thy dearelie be-  
 loued sonne Iesus Christ, that they which  
 heare thy word, and keepe it are blessed.  
 Doeth it not rather belong vnto vs O  
 Lord, to acknowledge and to maruaile at  
 thy blessednesse, and felicitie? It is for vs  
 to speake of thine, and thou doest vnto  
 vs this honor, to speake of ours. Thou  
 pronouncest by thy sonne, that wee are  
 blessed, in hearing thy word: and that  
 when wee haue it, and heare it, that doeth  
 not come of our selues, but through thy  
 great mercie. It is thou thy selfe, which  
 openest and stoppest our eares. Oh heaue-  
 lie Father, how great is thy mercie? But  
 wo vnto this damnable vnthankfulnesse  
 of them that laugh and gaude thereat, in  
 place of hearing it. Wo vnto this our  
 sluggishnesse, that hindereth vs to pray,  
 and to demanda none other thing, but that  
 thy word might haue his course, and might  
 be glorified, and that thou raise vp good  
 shep.

Luk. 11. 28

2. Thes. 3. 1.

Eph. 6. 19



*I beleene the holie Carh. &c. 231*

Shepherd, to whome thy word may be  
giuen, that with open mouth, and with  
boldnesse of heart, the secretes of the Gos-  
pel may be made knowne: And y it hap-  
pen not vnto vs that thy word bee take a-  
way for our vnthankfulnesse, as wee doe  
reade that in the time of *Eli* it was rare in  
the request, and there was little to be had  
of anie manifest vision. Now vnto him,  
which by his power may doe all in all a-  
bundance, more than wee doe aske or  
thinke: vnto him be glorie in the Church,  
in Iesus, and in all ages. So be it.

*Out of the 39. Chap. of the Gospell of  
S. Iohn.*

Search the scriptures: for in them yee  
thinke to haue eternall life, and they are  
they which testifie of me.

Of the  
profit in  
the true  
vndersta-  
ding of  
the scrip-  
tures,

**MEDITATION.**

**M**EN haue a naturall desire to the euer-  
lasting life. But where is it, that they  
doe seeke it? In themselves or in mens tra-  
ditions. And in so dooing, they goe far  
off, in place to drawe neere to it. For it  
hath pleased this good God, to comfort  
and quicken the people, giuing vnto  
them

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*Agas.*

1

*Luk. 10. 41.*

*John. 6. 27.*  
To labour  
after the  
heauenlie  
foode,

*Luk. 10. 42.*

them his scriptures, which is called the word of life: in such sort as it is a wonderfull benefit that God bestoweth on a people, when hee giueth vnto them his word. And as it was said vnto *Martha*, that it was needefull for vs to labour with care after so manie things. But there is one thing y<sup>e</sup> is truelie & in euerie respect necessarie: All the rest is but as an accessarie. Let vs therefore trauaile and labour after the foode that shall neuer perish. For there is no question to labour much, the sonne of God presenteth it to vs. Let vs seeke into it. Let vs here applie our studies, and there let vs imbrace it, and let vs choose as *Marie* did the better part. Wee must not heare make readie, neither armes, teeth, nor mouth, to labour after this heauenlie meate. We must beleene as *S. Augustine* saith in the 23, treatise vpon *S. Iohn*. But what? manie doe reade the word of God, but as it were to runne from it, so that this is as a booke closed vp, and out of the which they bring no profit. For it behooueth to inquire thereof, truelie to sound, weigh, and conferre the one with the other, with calling vpon it in the name of God. All euen as they doe, which digge for the treasure of the

the earth, they must imploy their labour,  
and trie with all diligence the mettalles:  
For if they doe but scratch the earth a-  
boue, they shall neuer finde out the Ore  
or Metall: Other some doe reade it, as  
the *Iewes*, but it is with a veile, and with-  
out seeking him there, who is the end of  
the lawe, to wit, Iesus Christ. The heri-  
tickes doe reade and read againe the scrip-  
tures, as the *Anabaptistes*, and others: But  
as saith *Clement Alexandrine* in his 7. booke  
*Stromat*: Although the heretickes doe in  
deede alledge the scriptures, yet may a  
man by and by see their deceiver: for either  
they doe not confesse the scripture with  
scripture, or they doe alledge it by peece  
meale, and by little and little morsels, and  
not wholie: or else they will not acknow-  
ledge the phrase or manner of speaking of  
the scripture, neither the scope or end  
of it. And as an other verie antient Do-  
ctor named *Irenaeus* saith in his third  
booke and 15. Chapter against heresies:  
The heritickes to the end they might  
not bee discovered, doe alledge the scrip-  
ture well at the beginning, to drawe on  
the people vnto them: But so soone as they  
haue gotten scholars, they wrest the scrip-  
tures to their owne side, and make men  
be-

In what  
manner  
the heri-  
tiques doe  
alledge  
the scrip-  
ture,

ad. well  
scripture  
beginning  
drawe on

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Of correction,

1 Cor. ii. Donat. 19

warden  
renew  
which  
rob  
of  
quod  
et

How the  
scripture  
ought to  
be read.

beleue that their rauing or raylinges bee  
the scripture, and doe scorne at all the  
good Doctors, falselie accusing and slaun-  
dering them. Now the Lord (saith *S. Au-  
gustine*) suffereth heritickes to be, that  
our faith and loue might be tried together:  
Our faith, whether we doe suffer our selues  
to be led away: Our loue, when as wee  
seek to reforme & instruct them. There-  
fore, let vs beware of such a companie of  
scoffers, which say, What haue we to doe  
to torment our selues, after the reading  
of the scriptures? One cannot know at  
these dayes, what to beleue: some ex-  
pound it thus, other some so. Euerie heri-  
tike doeth alledge the scripture. It is true.  
But as it is said, if wee be deceaued, it is  
for that wee will be beguiled, because we  
will not truelie seek out the scriptures. Is  
it not easie enough to discerne the Spider  
from the Bee? The one turneth all into  
poyson; The other into honie. Such is the  
difference betwene the heretickes and the  
true faithfull. Now the faithfull reading  
the scripture, will reade it with prayer,  
that God may open his vnderstanding,  
to know the woonders of his Lawe: such  
prayers *David* made in the 119. *Psalm*:  
Then hee will reade it, not to bee turned  
away

away from the preaching of the word;  
But rather so much the more to knowe  
and vnderstand the doctrine which is  
preached. Thirdlie, hee will not reade the  
scripture to halues, but will compare the  
old and the newe Testament together.  
Lastlie, hee will not seeke out there in  
subtillties nor curiosities, but hee will  
seeke there Iesus Christ, for whose loue  
all was written, as wee doe reade in the  
20<sup>th</sup> Chap. of *S. Iohn*: And therefore will  
he reade the scripture to strengthen him  
in the faith, alwayes hauing before his  
eyes the Articles of our faith, as a guide,  
to which hee will referre that which hee  
readeth as vnto certaine comon places.  
Therefore, Christ is the end of the lawe,  
and of sacrifices, Christ is hee to whome  
the Prophetes haue yeelded witnesse:  
and this is the scripture that reuealeth it  
vnto vs, and not Philosophie or humane  
reason.

And the same is named in the same of  
the same right and of the same of  
the same of the same of the same of  
the same of the same of the same of

*Of the true offspring of sectes  
and heresies.*

*Out of the 8. Chap. of S. Iohn,  
verse 44.*

*The*

The diuel hath beene a Murtherer from the beginning & abode not in the trueth, for the trueth is not in him. If anie keepe my word saith Iesus Christ, hee shall neuer tast of death,

CONSIDERATION.

**T**HEY who haue knowen *Martin Luther*, that seruant of God in his time, write, how hee hauing long experience, and amongst manie temptations, learned the deceites of the Diuell, oftentimes said, that one day he would put hand to penne, to write a great volume against Satan, to discouer his wiles and craftes, and all the kindes of temptations, wherewith hee was accustomed to fight against vs. Besides this hee did dailie aduertise the people, both priuatelie and openlie, that it was not a thing so light as men thought it, to haue dailie Satan at our heeles, and an enemy so craftie, that spied out but the occasion to sift vs, and to destroy vs. Now on a time *Luther* being requested (by a good man, who suffered manie temptations and other vnquietnesse) for some comfort: Hee wrote this vnto him that followeth, in a booke brieflie expounding this

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this sentence of *S. Iohn* set downe before.

Satan from the beginning of the world *Ioh. 8. 44.*  
was a lyar, and through lyes hath a desire  
to tempt mankind. Behold how *Adam* *Gen. 3. 1. 2. 7.*  
and *Eue* our first parentes were overtaken  
and caught, which were created vnto the  
Image of God: For hauing beguiled them *2. 1. 16. 27. & 9. 6.*  
through lies, hee was therein also a mur-  
therer, in that that of the immortall, they  
became mortall. Not long after, hee set  
*Caine* against his Brother *Abel*, and did *2. 4. 8.*  
thrust forward the brother to imbrue his  
handes with the bloud of his brother. And  
this is the manner and guise of all Satans  
kingdome. Hee began through lying to  
seduce men: afterward hee ceaseth not,  
to stirre vp persecutions, against the true  
faithfull, which would not cleaue vnto his  
lies. In the meane while, hee bringeth his  
maintainers to dispaire, as it is to be seene  
of *Caine*, *Iudas*, and others. Therefore it  
is for vs to beware of so cruell and craftie  
an enemy. Let vs also beware and take  
good heede of his false and dreaming do-  
ctrines which commeth forth out of his  
shoppe, the end whereof is vtter destru-  
ction. To be short, let vs take heede of  
lying and crueltie, seeing both the one and  
the other commeth of the Diuell.

More.



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Moreouer, let vs marke, that our comfort is, that Iesus Christ was giuen vnto vs, who appeared to ouerthrow and destroy the workes of the diuell. And in deede, hee was found the stronger, than did buind his enemy Satan, and draue away the Prince of the world. Against his leinges, he hath armed vs with the truth of his Gospell. Against death, hee gaue vs life; giuing himselfe to bee our *Emanuel*, that is to say, God with vs. What greater comfort should wee know to desire? For if a man would say, yea: but Christ is in heauen. Behold, that which Iesus saith: If anie man keepe my word, hee shall not perish. The doctrine of the lawe accuseth vs, and setteth downe before vs our condemnation: But the Gospell is the word of life and power of GOD to saluation. O miserable and wretched world, that forsaketh this precious word.

The auncient Fathers haue woondred at a hearbe called *Panacea*, which as some say healed all maner of diseases. And seeing manie times we doe see, that men esteeme more of some little experience of Phisicke, that they shall haue against anie sickness: Why then doe they not commend

mend and praise aboue all , the doctrine of the Gospell , which healeth vs against death ? Is it because that the world is so earthlie , and lustfull , which is not otherwise guided , but by fleshlie considerations , and neither trusteth in God nor in his promises ? But wee must feare the iudgements of God . For as they , which doe keepe this word shall not feare death : So contrariwise , they that keepe it not , shall see the first and the second death . And howsoeuer it seeme vnto men , y they passe away with eies closed vp vnto death , yet neuerthelesse , they doe see death , whē the bitternesse thereof , and the wrath of God , present themselues before their eyes . Now concerning the children of GOD , they see them dailie dying , and themselues also doe die : But because their soules learne the word of GOD , they see not death . For hee teacheth them , euen as those that doe goe into darke places by the light , who see not the darknesse which is overcome by the light . So a faithfull man , which possesseth Gods grace , doeth not behold death in his nature , and as Gods iudgement , but as a sweete sleepe , whereby wee doe passe into

into heauenlie rest: and how much the more wee beleene, so much the more are wee assured and certaine against death. But the more wee be negligent to heare the word of God, so much the more wee lie open to terrours and feares. O how strong is therefore the faithfull man, who is a member of the Church which staieith himselfe vppon the word of God.

The great warriors *Alexander, Iulius Caesar* and others hauing braued in the world, haue beene famous for their onlie prowess: they are dead, and those commonlie are the most astonied when death commeth: as it is read of *Adrian* the Emperour, who at the point of death made such like mournings.

The Sor-  
rowes of  
Adrian.  
the Em-  
perour.

O poore soule, naked, and a vacabond, into what place goest thou now to yeelde thy selfe? Alas; what shall become of thee thou companion and ghest of my bodie? Thou from hence forwardes shalt haue no more pastime. Loe this is the vnquietnesse, and vsfetlednesse of the people of this world. Let vs pray therefore as in the 90<sup>th</sup> *Psalme*, that God will giue vs grace to consider the shortnesse of our dayes, to the ende we may applie our heartes vnto wisedome.

*A prayer vpon this place.*

*Out of the 14. of S. Iohn.*

23. If any man loue me, he will keepe my worde and my father will loue him, and we will come vnto him, and will dwell with him.

O Lord, who is he which will not loue thee, syth that thou hast so loued vs, to haue giuen thy sonne for vs? Nowe because that thou discernest those which do loue thee in deede, from hypocrites, when as they loue and keepe thy worde, giue me grace, yea vnto mee, that naturally loue but vice and vanitie, to loue thy worde vnto me that can doe nothing but in thee, and by thee, to keepe thy worde, and to yeelde obedience vnto thee. For what a benefite is it to haue thy companie, yea this swete companie of thee, and of thy sonne Iesus, and of thy holie spirite, which thou hast promised to them, that wil yeeld themselues affectionated vnto thy worde? What greater mischiefe could happen than to be thrust backe and deprived of such a companie? For whosoever is not with thee, it behoueth that hee be with Sathan, that is to say with all euill. Because y in as much as thou giuest peace, felicitie,

R

and

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and life vnto them, with whome thou dwellest: euen so also is sathan the authour of all euill, and of all mischief. Therefore

*Ioh. 15. 4 f.* O Lorde, giue me grace to abide in thee, as the braunch in the vine, to bring foorth the fruites of thy glorie, to liue in thee, and vnto thee, to feele thee daily with all the comfortes that thou giuest vnto thine.

*Rom. 8.*

Let thy good spirite succour mee in my weakenesse, that that which is an offence vnto the worlde, to wit, the Gospell of the crosse, may bee my comfort and my treasure, that I may feele the vertue, power, and strength of this thy woorde, euen in all the partes of my soule, from this time foorth and for euer more. So be it.

*1. Cor. 1. 18.*

*Of the vse of the holie Scripture.*

*Out of the 3. Chap. of the 2. Epistle of S. Paul vnto Timothee. v. 16.*

16 The whole scripture is geuen by the inspiration of God, and is profitable to teach, to correct, and to instruct in righteousness: that the man of God may be absolute, being made perfect vnto all good workes.

The first vse of the scripture is to teach

vs?

vs; for where is it, that a man shall finde in other bookes, the secretes that the scripture teacheth vs? It learneth vs on the earth a science which shall remaine in heauen, as *S. Ierome* sayth: it teacheth vs to knowe Christ, and in him the life euerlasting. The Angelles doe woonder at this same doctrine, as it is sayde in the *1. Chap.* of the *1. Epistle* of *S. Peter*. We ought therefore to bring our children vnto this schoole, and the eldest also haue to learne in this science all the daies of their liues.

The scripture is also giuen to confute the gainesayers, to & ouercome heretiks, to correct vices, and to hew them downe, as it is sayde in *Hosea*: for in teaching that, which is good, it turneth vs from euill. It is also fitte to instruct vs, and to giue manie aduertisementes for the gouernement of our liues, towardes magistrates, fathers of houshouldes, and vnto other particular persons.

*A meditation vpon the holy supper, whereby we do grow in the Church, and doe strengthen our faith, drawen for the most part out of S. Cyprian.*

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**W**HEN as this good saulour went to take the cuppe and drinke so bitter of his death and passion, his pleasure was to ordaine and offer vnto vs the sweete & wholesome lyquor of his bloud, with the partaking of his body. He raised vp *Lazarus* going to death, and appointed the supper to make our soules to liue.

Hee then that gaue life vnto others, could he not well defende himselfe against death, could it haue beene any other than a willing obedience, whereby hee would so fulfill our redemption? O howe great was the prouidence of this good sauiour, which hath giuen vnto vs the partaking of his body before his death, to shewe vnto vs that by death, hee should not be destroyed, and that he would neuer leaue his Church. But how? What banquet is this heere, to eate the flesh of the Lorde and to drinke his bloud? Truely, it is a wonderfull thing, as we doe see in the 6. Chap. of *S. Iohn*, that the *Capernaits* could not comprehend. But beholde the secret, Iesus Christ spake of his flesh: notwithstanding, he did not speake fleshlie: he spake to eate, but it was not for our teeth, neither for our bellies, concerning the substance of this sacrament: his wordes are  
spirite



spirite and life. So as these sacred meates, be of none other tast, nor of any other sa- uour vnto a carnall and sensuall man. But whereas humane sense cannot pearce through, there can faith enter: and the ma- ner of speaking, which seemeth harde vn- to vs at the first sight, we shall finde them fitly applyed, if wee doe vnderstande the language of the scripture. Therefore the worde of God sometimes calleth this sa- crament bread, and sometimes bodie, and flesh, that by the helpe of these knowne thinges and visible, we may comprehend the thinges that are inuisible and spirituall. For as the bread nourisheth the bodie, e- uen so doth Christ nourish the soule. As the flesh is a substance, so is it not by ima- gination, that our soules are nourished, but the sonne of GOD incarnate, is the cause of this so substantiall a foode of our soules, because that he was crucified for vs. As the life is in the bloud, so Christ al- so by his bloud hath giuen vnto vs life, and is our life, our fleshe, our bloud, and our life was of a wretched condition: but by Christ, all the partes of our life are resto- red. But from whence commeth this newe commaundement to partake with the bloud of Christ? Was it not forbidden in

¶ 46 I beleue the holie Cath. &c.

Gen 9.4. & Deut. 12.16.  
Leu 7.26 & 17.14. & 19.26.

the lawe, to eate the bloud of any beast, because that the life was in the bloud? Beholde also, the vndefiled Lambe. The bloud of beastes did shewe vnto vs, that our life ought not to be brutish, or that we should be giuen to crueltie. And the bloud of Christ which wee are commaunded to drinke, teacheth vs, howe our liues ought to be Christianlike and pure: that wee might say with *S. Paul* in the 2. Chap. to the *Galathians*, It is not I that liue, but Christ liueth in me. Therefore this communion is not a consubstantiation with the Trinitie, for there is but the father, the sonne and the holy Ghost which are consubstantiall. It is not a confusion of persons in Christ: but it is an vnion of the heade, with the members, it is an vnion of affections, and of willes, a partaking together of the cuerlasting riches, and in the life of Christ. This is a warning to be short, that we must not liue vnto our selues, but vnto God. And as they that haue eaten some excellent meate, that hath in it some good sauour, doe feele there in a good nourishment and sweetenesse of breath: euen so must it be that they which are fedde with this sacred meate, and wherein Christ dwelleth, that in all their wordes and deedes,  
a man

a man may feele a good smell, and that may increase to edification: and that all that which they doe, may bee vnto the glorie of this great GOD. And so we doe see, that it is not the teeth which wee doe sharpen comming vnto this holy banquet, but that we do bring hither faith, to distinguish the sacramēt from the thing of the sacrament: the earthly element, from that which is diuine and heauenly: and so to consider in one onely Christ, the vnion of two natures diuine and humane.

For altogether like as in the person of Christ, the humane nature was seene here belowe, and the diuinitie was not seene, yet did it not leaue to worke great things without the chaunging of one nature into another: so in the supper, we doe see bread and wine: but the bodie of Christ, we doe not see: yet doth it not leaue to worke in vs, nowe that he is ascended into heauen. And as the bodie of the light which is on high, is intire in himselfe, howe so euer it be spreade a broade heare beneath: So is Christ intire there on high, and yet leaueth hee not to partake himselfe fully to euery one of vs, without lessening himselfe, when as hee

Note this  
compari-  
son of S.  
Cyprian.

R iiii

giueth

giueth himfelfe vnto vs which be weakē,  
without being inclosed in the bread, whē  
as he is notwithstanding receiued by vs,  
without darkening his maiestie, when hee  
entereth into our small tabernacle, and  
when he will that our heartes bee as his  
temple. O right blessed are they that thus  
doe eate the flesh of the Lorde, hauing a  
desire to remaine with him, and to obey  
him. The bodie of Christ set foorth in his  
worde is our foode. The meane and way  
to eate him is faith that doth stay vpon his  
promises, and is ioyned vnto him. On  
earth, we do communicate with Christ by  
the helpe of his worde, and sacramentes;  
but on hie in heauen we shal eate this hea-  
uently bread, without anie outward helpe,  
and shall drinke this holy drinke, feeling  
effectually his presence & the ioie of that  
glorious life. O happy time so much desi-  
red in the which we shall eate with the ho-  
ly Angels, at the table of the Lorde, in his  
kingdome: O we now very happie & bles-  
sed from hence forth, seeing we sauour al-  
ready the sweetenesse of the life to come  
in Christ. O howe easily may we despise  
the rich mens tables, and their iouuket and  
delicate meates, to partake the bloude of  
Christ in the Church of God. Yea, this  
bloud,

bloud, yea this is our victorie and glorie,  
this is it that we ought to take chearefully  
in the supper, and so to beare with Christ  
all afflictions in this life, although the ban-  
ket of the crosse seeme verie thinne and  
troublesome, vnto the beastly & ignorant  
worlde. But they which do possesse Christ  
care not to possesse the worlde: and they y  
haue drunke of the Lordes cup, care not,  
they are at a point to powre out their bloud  
for the name of Christ: for their liues are  
most assured in their sauour. Reioyce thou  
thē flocke of the Lord, seeing thou hast so  
liberall a sheepeheard, which feedeth thee  
with his bloud, that thou maiest liue by his  
life. For they that liue not but of the infe-  
cted bloud of *Adam*, and of the carnall and  
sensuall life, are more wretched than the  
beastes. To this feast are not onely bidden  
the sacrificers and priestes of Leui, but all  
y Church. But aboue all, let vs take heede  
that this gift of God be vnto vs a whole-  
some gift, and that we partake not therein  
to our condemnation. Let vs therfore take  
on the wedding garment, and make cleane Mat. 22. 11. 12.  
our vessels, to receiue so excellent a gift.  
Let vs also beware of hauing therein any  
profanation, in steede of deuotion. Let vs  
keepe our selues from communicating in  
darkenesse

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Mat. 26. 48. 49.  
Luk. 22. 30. & 5. 3.

darkenesse, when we doe come neere vnto this light. And as *S. Ierome* sayeth writing vnto *Theophilus*, When we drawe neere to Christ, let vs not giue him a *Iudas* kisse. Let vs knowe, that these are the poore in spirite, that shall finde comfort in that banquet. These are not the worldlinges, nor the high in degree, neither the ouerweening and brablesome persons. For if Christ declare that euerie oblation displeaseth GOD, without reconciliation, howe should he make an offering vnto vs, of a thing so singular, if wee haue not peaceable heartes? And if we be not knit together with our brethren, howe would we that he shoulde knit himselfe with vs?

*A prayer concerning the holy supper.*

O Lorde God the heauen of heauens cannot comprehend thee, and yet thou doest vnto vs this honour to haue fellowshippe with vs. Alas who are wee, that thou shouldest take pleasure to bee with vs yea in vs? Neuerthelesse, wee doe thanke thee in that through thy mercie

cie thou makest vs able to receiue thy  
graces, whereof, of our owne corrupt *Psalm. 38,*  
nature, we were altogether vnwoorthie.  
For in trueth, they onely are blessed, that  
doe not depart from thee, and they that  
doe partake with the bodie of thy sonne  
on earth, beginne alreadie to liue in hea-  
uen. The *Israelites* haue eaten manna in  
the desert: but the most part in the  
meane while are dead in the wildernesse  
without seeing the lande of promise. But  
they that eate of this sacred food, are  
assured to come to the euerlasting heri-  
tage. O what comfort is this vnto vs,  
in this vale of miserie, to bee refreshed  
with such a pasture. O woonderfull pa-  
sture, which seemeth to bee eaten with  
teeth, in so much as the signes doe beare  
his name, and yet in the meane space, is  
neuer consumed, but nourisheth the soule  
with great vertue. That which *Adam*  
and *Eue* did eate in the earthly gardein by  
the temptation of *Sathan*, caused them  
to die. But O Lorde, this meate that we  
do eate by thy appointment bringeth vnto  
vs life. Now Lorde, seeing it hath pleased  
thee to ioine the earthly with the heauen-  
ly by this sacrament, the humane creatures  
with the celestiall, graunt vs grace truly



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*Job. 14. 4.*

*Genes. 30. 34.*

*Heb. 12. 16.*

to consider these so hie mysteries, and to vse them withal innocencie and reuerence. For Lord, who is he that shall make cleane that which is vncleane? O father, who hast redeemed vs, by the bloude of thy sonne, thou canst only wash and sanctifie vs by thy spirite. And as the fulnesse of ioie and gladnesse is to see thy face, and to feele thy presence: So let our soules feele effectually the sweetenesse of thy son Iesus, let vs feele the increase of strength and of faith, by the meanes of this holie sacrament, and suffer vs not to followe the example of *Esau*, who for a messe of pottage lost his birthright: but rather, that wee doe not forsake thee, for any worldlie thing: But that all our consolation may rest in thee. Graunt vs O Lorde, that thou keepe that assurance, which thou hast promised: & likewise as thou wilt that wee keepe a remembraunce of thy sonne and of his death, so haue thou daily remembrance of vs: and as he was given for vs, so let vs yeelde ourselues louing vnto our neighbours through christian loue: and that aboue all, our heartes may be lifted vp, where our head Iesus Christ is in thy glorie. Further more, for so much O Lord as we doe eate at thy table, as thy children  
and

and familie of thy house, let vs also walke in all goodnesse as it is becomming those, which doe belong vnto such a Lorde. And for so much O God, as this sacred meate be seemeth not an irkesome and full stomacke: Graunt vs grace that we may haue a true and a right hunger yea and a holie appetite vnto these graces: that we may sauously tast these meats of thine, and well degest the: tasting how gracious & sweete, thou art, & also how bitter all the delights of the worlde are, in comparison of the sweetenesse of Iesus Christ, So be it.

*Another prayer concerning the supper,*

What tongue, O Lorde, can expresse, and what heart can comprehend thy wonderfull loue towards vs, for that to redeeme a wretched creature, thou wouldst that thy sonne should suffer so many labours and sorrowes, euen to bee sacrificed on the crosse? And howsoever it be that thou doest not content thy selfe with all these things that are already done: but to the end that the remembrance of thy loue should not be blotted out of our heartes, or that our faith should flite, or be shaken, syth that thy sonne is ascended vp to thy  
right

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right hande, thou leauest not yet to nourish our soules, and hast left vnto vs amongest others the sacrament of the supper, that we should be assured, howe his life doeth flowe into vs. O what a refreshing is this to vs in this our pilgrimage, yea to them that feeble and laie holde of such like grates? By the presse men doe drawe foorth out of the grapes, the liquor of wine. And thou O Lorde, thou hast put thy sonne vpon the presse of the crosse, to make vs drinke of this holy liquor. But nowe O Lorde my God, to the ende that I doe not vnworthily present my selfe vnto this holie table and foode, which is marueled at, and honoured by the Angelles: purifie and cleanse my heart by thy holie spirite. Powre foorth thy loue, through all the partes of my soule, that I may take increase in all vertue, and holinesse: and that I may so continue, in this blessed fellowshippe of the bodie of thy sonne, that I may drawe out of him, strength and life, as the branch out of the vine stocke: and that beeing knitte with thy sonne Iesus, I may be one with thee, that I may liue to thee: vntill the time I doe come euen vnto thee. So be it.

*Agiuing*

*A gining of thankes after the supper.*

O Lord, I giue thee thankes for thy inestimable loue, for that not onely I haue this benefitte of my beeing and mouing in thee: but chiefly in that it hath pleased thee, to make mee to liue for euer in thy kingdom, redeeming mee from euerslasting damnation, which I had deserued through my sinnes. But good God I beseech thee that this precious bloud be not shedde in vaine for me: but daily nourish my soule, by the partaking of the flesh of thy sonne. Quicken mee in his bloud, that I may be of the number of thy children, and a member of the bodie of thy Church: that I be not so ynhappy, to abuse these sacred meates which haue cost so deere a price of thy deere beloued sonne Iesus, to prepare them for vs: that I be not also like vnto the dogges, which returne vnto their vomittes, and swine that goe backe againe vnto their puddle. Alas Lorde, make me that I neuer forsake thy holie couenaunt, for any thing in the worlde. For whither is it that I shoulde goe, but vnto thee  
that

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that hast the wordes of everlasting life:  
Let it not be a daie onely, that the remem-  
brance of thy sonnes passion bee before  
my cies: But that I may for euermore ho-  
nour this good sauiour which hath left  
vnto vs so faire an heritage, by his testa-  
ment, and hath giuen vs thereof so goodly  
an earnest in the supper.

Now to thee, O God my creator, to thee  
Christ my redeemer, to thee holie Ghost,  
my comforter, who worketh this holie  
conlunction of men with GOD, and of  
earth with heauen, vnto thee one alone  
true God, be honour and glorie. I poore  
creature doe recomende my selfe vnto  
thee glorious God: being well determi-  
ned, through thy grace to goe in peace,  
and in ioy to death, when the houre shall  
come since that Christ is my life.

Auaunt from me all delightes and earth-  
ly meates, which doe turne into dounge:  
Iyeth that I haue a foode which turneth me  
to immortalitie, the bread of Angelles,  
the breade which wee shall eate, with-  
out signes and sacramentes, when as we  
shall inioye that felicitie beeing in hea-  
uen.

*Praiers*

*Prayers for the Church.*

*A Prayer against the aduersaries*

*of the Church.*

**A** Almighty God, since that thou seeest  
thine aduersaries so proud, yea with a  
diuelish rage, to force against thy Church,  
cause that wee may feele how thou art  
the verie same, whome all thy faithful haue  
prooued in times past in all ages, to wit,  
that thou hast the care of the saluation of  
those that call vpon thee with a pure  
heart, yea, and seake thee in extreme di-  
stresse and necessitie: that although thou  
stretchest forth thy hand at this day, and  
represtest this rage which thou seeest to be  
kindled against all thy seruantes and  
children, to the end that last of all, the  
reprobates may feele and vnderstand,  
and that to their destruction, how they  
haue not vndertaken warres against a mi-  
serable people, corrupted, stripped, and  
naked of all ayd: but against thine vnesti-  
mable vertue: that being confounded,  
albeit they haue no shame, & rote out y  
more against thee and against thy powers  
yet they may serue notwithstanding for

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an example, and bee for a manifest instruction, that thou art not onelie faithfull, in all thy promises: But also furnished and garnished, with such vertue, that thou canst execute and fulfill all that which thou hast promised for the safe keeping of thy Church, vntill such time as thou hast fullie deliuered vs out of our enemies hand.

*An other prayer vppon the same matter.*

**A**Lmightie GOD, forasmuch as thou seest, how wee be at this day compassed about on all sides, with so manie enemies, who practise continuallie our overthrowe, and that we are so weake and feeble: make vs learne to looke vnto thee, and that our faith may so rest vppon thee, that into whatsoeuer daungers wee be put, and howsoeuer our flesh saith, wee may neuer doubt, but that thou art stored with a mightie power, to make all our enemies afraid, y amongest the daungers of this life, wee may liue in rest of spirit, and that wee cease not from calling vppon thee, as thou hast promised to be a faithfull protector of those that call on thee in

Jesus



*I beleene the holie Cath. etc. 259*

Iesus Christ his name: So be it.

*A prayer to perseuere in the doctrine  
of the Gospel.*

**A**lmightie God, seeing we be so much inclined vnto corruption, that with great hardnesse wee doe enter into the lutes, so lightlie wee retire our selues from the course: & being well instructed, yet we fall off and doe easilie degenerate: graunt that being by thy spirit furnished with constancie, we may perseuere to the end, in that same right way, that thou hast shewed vnto vs by thy word. Furthermore, though that manie are cast into diuers errors; yet that wee maie take pleasure to call and to withdrawe them backe againe, yea if wee doe not profite anie whit therein, yet at the least, that wee be not allured after them: but that wee may remaine constant in faithfull obedience, vntill such time as hauing atchieued all our Combates, we may be gathered together to that blessed rest, which is kept for vs by our captaine and sauiour Iesus Christ in the heauens.

*A Prayer to bee constant in Religion against  
all lettes or withstandinges.*

*Almightie God, sith that Satan set*

*Sij.*

*teth*

260 *I beleene the holie Cath. &c.*

reth before vs at these dayes manie feares,  
and dreads, which might altogether cast  
vs downe, and make vs lose courage as  
in deed wee bee but feeble and weake:  
graunt, that wee hauing our eies lifted vp  
to heauen, wee may consider this inui-  
cible power, wherewith thou art furni-  
shed, to make vs ouercome all lettes. Be-  
sides, although nothing doe appeare in  
this world, but that which is contempti-  
ble, which may confirme or maintaine  
our faith: yet notwithstanding, graunt  
that wee may pearce by the eyes of our  
faith into this secret vertue: and so wee  
may not doubt, but that thou in the end  
wilt worke that, which the world thinketh  
otherwise at this day to bee impossible:  
and therefore doe mock thereat: And that  
wee may constantlie continue in this trust,  
that euerie one of vs doe bestow our la-  
bours of thee, and studie to the end, and  
that wee lose no courage to aduaunce the  
spirituall building, vntill wee bee gathe-  
red together with the Angels, when thy  
sonne shall appeare to bee wonderfull to  
his chosen, placing vs with him in his e-  
uerlasting glorie.

*Article 10. I beleene the forgiuenesse of sinnes.*

The

**T**HE Church then, was neuer in this world ſo cleane, but that it had and hath occaſion to demaund of God: Lord forgiue vs our finnes. For wee doe proteſt in this Article, that wee doe beleue by the word of God, who doeth witneſſe it, that our finnes are freeſie forgiuen vs for Ieſus Chriſtes ſake. Thus this Article, firſt repreſenteth beſore our eyes our finnes: the which are ſuch, as there is no humane ſatisfaction, that can abſolue vs thereof: But we muſt humble our ſelues, and bowing downe our head, throw our ſelues at the feete of Ieſus Chriſt, as *David* ſaith in the 32<sup>d</sup> *Psalme*.

The confeſſion of our finnes,

I acknowledged my ſinne vnto thee, neither hid I mine iniquitie: I thought I will confeſſe againſt my ſelfe my wickedneſſe vnto the Lord, and thou forgaveſt the puniſhment of my ſinne: Therefore ſhall euerie one that is godlie make his prayer vnto thee.

And *S. Iohn* in the 1. Chap. of his firſt *Epistle*: If wee ſay wee haue no ſinne, we deceaue our ſelues, and there is no trueth in vs. But if wee acknowledge our finnes, hee is faithfull and iuſt, to forgiue vs our finnes, and to cleaſe vs from all vnrighteouſneſſe: If wee ſay wee haue not ſin.

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ned, wee make him a lyer, and his word is not in vs.

Now insomuch as it is against God that wee sinne, as it is said in the 51.<sup>st</sup> *Psalm*. It is also vnto him, that wee doe confesse our sinnes, wee must note, that wee doe not buy, neither doe we deserue the forgiuenesse of our sinnes: but wee doe beleue it, that is to say, wee doe hold it of the pure grace of God. *Simon* the Magician was reprov'd in the 8.<sup>th</sup> *Chap.* of the *Actes*, who thought that the gift of God might bee bought for monie.

Let vs come then without siluer, and haue recourse vnto the throne of grace, where wee shall finde forgiuenesse, not of one sinne, but of all. For there is nothing condemnable to the children of God: And as all sinnes are deadlie vnto the reprobate; euen so are all sinnes venial vnto the faithfull for Iesus Christes sake, who is the aduocate for all our sinnes, as *S. Iohn* saith in the 2.<sup>nd</sup> *Chap.* of his first Epistle: And for this cause hath he established in the world, the Ministerie of reconciliation, to the end that in his name there might bee preached vnto vs the forgiuenesse of sinnes. O horrible Idolatrie, and Simonie of the Papistes: that make traficque of pardons,

2. Cor. 5. 19.  
*Chap.*

done, and cause that to bee sought for in the bowels of the Pope, which the sonne of God hath purchased for vs by his precious blood. For it is hee that hath declared vnto vs the true Iubile, and yeare of redemption and grace, bringing vnto vs good newes, graunting to the captiues deliuerance, and healing the heartes of the desolate. This is hee of whome *Ieremie* speaketh in the 31. *Chap.* who ought to set his law in our heartes; forgiuing vs our finnes, without hauing anie more remembrance thereof.

*Esaiah, 61, 1.*

*A confession out of the*  
*Psalm 51. 4.*

- 4** Against thee, against thee onelie haue I sinned and done euill in thy sight; that thou maist be known iust when thou speakest, and pure when thou iudgest.  
**5** Behold, I was borne in iniquitie, and in sinne hath my mother conceaued me.  
**7** Thou shalt purge my finnes with Hisop,  
**8** and I shall bee cleane. Make me to vnderstand  
**10** joy and gladnes. Create in mee a cleane heart, and reneue a right spirit within mee, &c.

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*A prayer.*

**O** Lord our God, forsomuch as thou art  
not merciful, but vnto those that feeles  
their finnes, and acknowledge them, be-  
holding with thy merciful eye the sorrow-  
full and broken heartes: I doe fall downe  
before thy face, confessing and acknow-  
ledging that I haue offended thee, not  
onlie in this that I am conceaued in sinne,  
and a poore child of *Adams*, but also  
through so manie vaine thoughtes, di-  
strustes, so manie euill mouinges and de-  
sires, that fight against thy word and  
holie will: so that if all the men in the  
world would absolue mee: I know, that  
I haue to doe with thee, because it is thou  
that triest the heartes: it is also against thy  
lawe, that wee poore creatures sinne.  
Thou therefore art alwayes iust: and I  
am vniust. Thou art pure and vncleane,  
and I am defiled fro my mothers wombe,  
and my sinne maketh mee abominable.  
But cleanse me Lord, thou that art y God,  
and none the like, which onelie art God  
the sauour, farre passing aboue our finnes,  
and purging it with this sweete Hysop  
of the blood of thy sonne Iesus Christ.  
Now for somuch Lorde as the totall  
summe

*I beleue the forgiuenesse Ec. 263*

summe lyeth in the feeling, as it is fit  
graunt mee grace to feele in good earnest  
not onelie my wretchednesse, and to bee  
touched therein to the quick, to humble  
my selfe before thee: But also giue me feel-  
ing, and true assurance of thy grace, and  
of the forgiuenesse of my sinnes, by thy  
holie spirit, that my sorrowfull soule may  
reioyce in thee, that this free and sonnelike  
spirit may driue away from me, the seruile  
feare and horror of thy iudgements, and  
that thus being comforted, I may declare  
thy blessings, and prayse thy mercies. for  
ever.

*A thanksgiving for the remission  
of sinnes.*

*Out of the 103<sup>d</sup> Psalme.*

1. My soule, praise thou the Lord, and for-  
get not all his benefites, which forgiueth  
all thine iniquities and healeth all thine in-  
firmities: which redeemeth thy life from  
the graue, and crowneth thee with mercie  
and compassions: Which satisfieth thy  
mouth with good things: And thy youth  
is renewed like the Eagles.

**MEDITATION.**

**T**He Prophet reciteth here sixe great  
blessinges of God, for the which, all  
Chri-



266. *I beleue the forgiuenesse &c.*

Christians are truelie bound to praise this good God with all their heartes.

1 The first benefit is, that all our sinnes are forgiuen vs, through his diuine clemencie. That commeth to passe, because that Christ charging vppon him our miseries, by the oblation of his verie pretious selfe, hath reconciled vs, and is our true mediator and sacrificer.

2 The second benefit is, that the infirmities, which remaine in vs, namelic since this reconciliation, be it of bodie or of spirit, are healed: because that our sinnes are not imputed vnto vs; And that in our infirmities God sheweth his strength and power in sustaining vs.

3 The third is, hee redeemeth vs dailie from manie mischises & dangers of death. For this nature is so fraile, as wee should fall euery moment into the graue, if God did not hold vs vp.

4 The fourth is, that hee doeth couer vs with his graces, and with his mercie hee doeth crowne vs, making vs there to feele it mightilie: And by the same, doeth blesse and exalt vs, in stead of destroying vs.

5 The fifth is, that hee dooth satisfie vs, and giueth vs that that is sufficient, a thing that

*I beleue the forgiuenesse Ec. 267*

that is speciall vnto the children of God. For God is not a niggard in his giftes: But as concerning vs, the most part are neuer contented. So that contentation is one of the great blessings of the Lord,

The sixt benefit is this, Renewing, and this commeth vnto vs by Christ, in whom wee bee made newe creatures, and in whom we shall receaue a new and lasting life.

O how then hath the soule which feelleth such benefites good cause to blesse & praise the Lord.

*A confession and prayer out of the 9. Chap. of the Prophet Daniel.*

- 4 **W**E pray thee O Lord our God, which art great and fearefull, and keepest couenant & mercie towardes the that loue & keepe thy commaundementes, haue mercie on vs: For we haue sinned, & haue committed iniquitie, & haue done wickedlie, yea, we haue rebelled, and haue departed fro thy preceptes & fro thy iudgements.
- 6 For wee would not obey thy seruants the Prophets, which spake in thy name to our kings, to our princes, & to our fathers, & to
- 7 all y people of y land: O Lord, righteousnesse belongeth vnto thee, & vnto vs open shame,

268 *I beleue the forgitenesse &c.*

shame, as appeareth this day, vnto the man of *Iudab*, and to the inhabitantes of *Ierusalem*, because of their offences, that they haue committed against thee, O Lord vnto vs appertaineth open shame; to our  
 a kinges, to our princes, and to our fathers, because wee haue sinned against thee. Yet compassion and forgiuenesse is in the Lord our God, albeit wee haue rebelled against him, and haue not harkened vnto the voyce of the Lorde our GOD, to walke in his lawes which hee had layd before vs by the ministerie of his seruantes the *Prophetes*. Yea, all *Israel* haue transgressed thy lawe, & are turned backe, that they might not heare thy voyce: therefore the curse is powred vpon vs, that is written in the booke of *Moses* the seruant of God, because wee haue sinned against him. The Lorde hath made the plague to come vpon vs, for the Lorde is righteous in all his workes which hee dooth: But we would not obaie his voice. And now O Lorde our GOD, that hast brought thy people out of the land of *Egypt*, with a mightie hand, and hast gotten thee renoume, as appeareth this day, wee haue sinned, wee haue doone wickedlie. O Lord according to all thy righteounes,  
 I be-

*Psalm. 17.*

*I beseeue the forgiuenesse &c. 269*

I beseech thee let thine anger and thy wrath bee turned away, from thy citie *Ierusalem*. Heare now O God, the prayer of thy seruant, and cause thy face to shine vpon thy sanctuarie, that lyeth wast for the Lorde's sake. O my God incline thine eare and heare: Open thine eyes, and behold our desolations, and the citie where vpon thy name is called: For wee doe not present our supplications before thee, for our owne righteousnesse, but for thy great tender mercies. O Lorde heare, O Lord forgiue vs, O Lord consider and doe it: deferre not for thine owne sake, for thy name is called vpon thy citie, and vpon thy people.

*A Prophecie of the forgiuenesse of sinnes  
which is giuen to the Church by Christ.*

*Out of the 13. Chap. of Zacharie,  
verse 1.*

In that day there shall bee a fountaine opened to the house of *Dauid*, and to the inhabitantes of *Ierusalem*, for sinne and for vncleanesse.

This

270 I beleue the forgiuenesse &c.

This is it that S. Paul speaketh of in the 3<sup>d</sup> Chap. to *Thim*. Wee our selues also were in times past disobedient, seruing to diuers desires: but when the bountifullnesse, and loue of God our sauour towards man appeared, he saued vs. Not by the workes of righteousness, which wee haue done, but according to his mercie, by the washing of the new birth and the renewing of the holle Ghost: which hee shed on vs abountantlie through Iesus: that wee being iustified by his grace, should bee heires according to the hope of eternall life.

*That Iesus Christ hath power to forgiue sinns.*

*Out of the 9<sup>th</sup> Chap. of S. Matthew.*

2. Iesus said vnto the sicke of the palsie: Sonne, be of good comfort: thy sinnes are forgiuen thee: And that ye may know, that the sonne of man hath authoritie in earth to forgiue sinnes: then hee said vnto the sicke of the palsie, arise, take vp thy bed, &c.

MEDITATION.

**T**He greatest aduersitie to the man sicke of the palsie, was not his outward palsie:

he: for as Iesus Christ did heale the sick-  
 nesse of the bodie, so would hee shew,  
 that it was hee which did take away the  
 diseases from the soule, which are the most  
 daungerous, howsoeuer men care not for  
 the so much as for the bodilie sicknesses.  
 Health is therefore nothing: and it is no-  
 thing to be deliuered out of a sickness: if  
 we be lying vnder y<sup>e</sup> wrath of God: if sinne  
 be not forgiue, which is the cause of death,  
 and of all tormentes. Now, when the que-  
 stion is of the forgiuenesse and healing of  
 their sinnes, men are ordinarilie much di-  
 stract: or when they doe not consider how  
 necessarie it is: or rather, when they doe  
 seeke such a benefit there where it is not:  
 But the Lord teacheth vs, what is the true  
 Purgatorie. A materiall fire cannot purge  
 the soule, and nothing can make cleane  
 sinne but God onelie, which is the soue-  
 raigne cleanness as *Micheah* in the 7.<sup>th</sup> Chap.  
 of his prophesie: and *Dauid* in the 130.<sup>th</sup> 8.  
*Psalme* doe attribute that vnto God, as his  
 own, to tread down sinne, & to yeeld grace  
 & mercie to poore sinners. And to the end,  
 we should be assured thereof, the sonne of  
 God is come into y<sup>e</sup> world, & by his blood  
 hath reconciled vs. Hee therefore hath  
 power to forgiue sinnes, for hee is verie  
 God,

Purgato-  
rie.

## 272 I belecue the forgiuenesse &c.

God. He hath also right to pardon vs, for he hath satisfied for vs. Now if anie would charge vs againe for our finnes: We, I say, which doe belecue in Iesus, it behoueth vs to cleaue vnto him, forasmuch as hee is our warrant. Therefore there is neither Angell, nor anie other creature, which hath this power, but hee which is God, and who hath fullie paid for our finnes: O how rightlie is his doctrine called the *Gospel*, that is to say glad tidings: Seeing that it giueth boldnesse and comfort vnto poore sinners: for so much as it calleth vs his children, and considering that it declareth vnto vs the forgiuenesse of our offences, which would binde vs to eternal death, and all through the bloud of the Lambe, that taketh away the finnes of the world, not taking them away in such sort, as there is no more sinne remaining, but that it might not bee imputed, that it might not raigne, and to bee short, that it might bee forgiven: Let vs therefore take heede of the Diuels temptations, which is an accuser that accuseth vs, and without ceasing lyeth in waite for nothing more than to throw vs downe headlong into dispaire, and to make doubtful this Article, for the forgiuenesse of our finnes,

\* *Iohn. 1. 29.* Sinne how  
it is taken  
away.



*I beleue the forgiuenesse. etc. 273*

to the ende to trouble our poore consciences. Let vs holde I say this for an vn-  
doubted article, as it is saide in the 10. of  
the *Actes*: that all the prophetes doe giue  
this testimonie of Iesus, that through his  
name, all that beleue in him, without ex-  
ception of persons, shall receiue remission  
of sinnes. We haue indeede strongly to  
wrestle, and we feele yet the lawe of our  
members, which kicketh against the spirit; *Rom. 7. 23.*  
neither also doe we beleue an vter put-  
ting off of our sinnes, but the forgiuenesse  
of our sinnes, and therefore wee crie out  
with *S. Paule*: *Alas wretched man that I 24.*  
*am, who shall deliuer me, from the bodie*  
*of this death? I thanke God through Iesus 25*  
*Christ our Lorde, who as it is saide in*  
*the 4. Chap. to the Romans, is ordained*  
*an oblation for the forgiuenesse of our*  
*sinnes.*

*Prayers and meditations to dispose a man to  
the acknowledgement of his sinnes.*

*A prayer of S. Augustine out of the 11. and  
24. of his private meditation of the soule  
with God.*

**O** Lorde, I thy poore creature will yet  
haue hope in the shadowe of thy  
wings,

274. I beleue the forginiensse. 230.

winges, all shamefull that I am, hauing remembrance of this thy goodnesse, according to the which thou hast created mee. Helpe therefore thy creature; that thy goodnesse would frame, and suffer not that he who thy mercie hath made, be destroyed through my malice. For if I O Lord returne to dust, whereto shall thy creature rescue thee? It was not my deservings, neither the grace that was in me, then when I was but dust, which could leade thee to create me: let then this clemencie which moued thee to create me, let the same lead thee to keepe me. Whereto shall it serue thee, that I was made, if thy right hande holde me not vp? Alas my God, I verie well knowe, that thy hande is not shortened that it cannot saue me; neither is thy eare likewise stopped, that it cannot heare. But I truely feelee, that they are my finnes which haue made the diuision betweene thee and mee, betweene darkenesse and light, betweene death and life, betweene vanitie and verities; betweene this daylie life, and the euertlasting life. Notwithstanding, O mightie God, I that am the worke of thy handes, I will call vppon thee, yea I will crye vpon thy name O Lorde. For it is not in my selfe, neither in my strength  
that

that I haue set my hope. Is it thy arme that  
shall saue me, it is in the light of thy count-  
enance that shall make me glad. O shew vs  
this if thou weart not my hope, I should  
despaire. But thou art my maker, which  
neuer leauest them that trust in thee.  
Thou art a great God, louing, sweete, pa-  
cient, disposing all things with an vnpe-  
surable mildenesse. True it is, that we are  
as a withered leafe, or as a lile flower, and  
all our life is but vanitie, and a winde that  
passeth away. For this cause wee beseech  
thee, altho that thou proceede not against  
vs in thy wrath, yea seeing that we be thy  
liue children, that thou hast made of the  
earth: alas wouldest thou trie thy strength  
against a leafe, or against strawe and stub-  
ble? We haue hearde so much praise of  
thy mightie, in that thou desirest not  
the death of vs poore sinners. There-  
fore suffer not death, whom thou hast  
not treated, to rule ouer thy creature. I  
desire O Lords to be saued, but in hauing  
a will thereto, I haue not the power  
therof: no be short, I can doe nothing  
vnlesse thy power comfort me. I doe not  
knowe to will and desire that I ought,  
vnlesse thou graunt mee grace, that thy  
will be doone in mee, as it is in heauen.

*psal. 68. 39.*

276 I beleue the forgiuenesse. &c.

Thou art the Lorde of the whole worlde,  
and the prince of all fleshe. That which  
doth like thee, thou doest fulfill in heauen,  
in earth, and in the depthes. Let then thy  
will be done in vs, on whom thy name is  
called vpon: and that thy creature, whom  
thou hast created to thy liknesse perish  
not,

*A prayer vpon the same matter.*

O Lorde howe dare I name thee my fa-  
ther, and esteeme my selfe thy childe, see-  
ing that in me there is no obedience? How  
dare I lift vp my eies to heauen, seeing I  
am vnworthie that the earth should beare  
me? For death is the rewarde of sinners,  
and my iniquities are before mee, which  
set thine anger in my sight. I haue alas so  
often offended, and my sinnes haue fought  
against thy mercie. Thou hast giuen mee  
vnderstanding to knowe thee, and a heart  
to honour thee. Thou hast giuen me eies  
to beholde thy workes, and handes to  
stretch forth to the comfort of my neigh-  
bour: to be short, thou hast fashioned mee  
to thy glorie. But O God, I haue turned  
backe: my spirite doeth applie it selfe to  
iniquitie. My heart hath serued this wor-

ched

ched bodie, which is but a vessell of dung,  
and must be a pray for wormes. My soule  
hath not loued thee, with all her strength,  
neither hath meditated in thy worde. My  
eyes haue beene fixed on the ground. I  
haue stretched out my handes to doe soo-  
ner euill than good. My feete haue walked  
in the way of the worlde, and not in thy  
pathes. And in such sort O Lorde, as if  
thou shouldest goe forwardes against mee  
in thine anger, I could not awaite for anie  
other thing at my departure out of this  
worlde, than to make my abode in hell. I  
cannot awaite but for thy iudgement, and  
this horrible sentence, that shall flash and  
lighten vpon the wicked, when they shall  
be sent vnto euerlasting fire. But O good  
God, I haue yet my trust in thee: for it is  
not the assurance of my workes whereon  
I rest, it is in thy great mercie, it is in thy  
sonne Iesus, which is flesh of my flesh, and  
bones of my bones, according to his hu-  
manitie. Beholde then his precious bloud  
which was shedde for me. Forgiue thy sin-  
full seruant, for thy innocent sonnes sake.  
Wipe away that tract that Sathan hath  
made in me: and graue in my heart thy  
commandementes. Quench vice in me,  
and there kindle faith, and true godlinesse.

**2781 beleue the forgiveness. &c.**

**Eze. 36. 16.** Take from me a stony heart; and giue me  
a heart apt to be taught; which may loue  
thee; & honour thee; and delight in thy  
worde; and that so I may haue part in thy  
kingdome; *and no hard heart such as  
I have which is not apt to be taught  
nor to be instructed by thy word.*  
*Another confession of finnes.* *Line 1*  
*Thou hast made me as a stony heart  
and I have not heard thy voice.*  
*Line 2*  
*O Lord my God, I haue sinned against*  
*thy maiestie; I haue provoked thy wrath*  
*against me; and also my soule is in sorrow.*  
*For it feeleth the condemnation that it*  
*hath deserved; and hath no satisfaction*  
*that may content it.* *What then O*  
*Lord shall I perish in mine iniquities; shall*  
*I not sleepe of breathing againe; despising*  
*in my life? It hath bene much better*  
*that I neuer had bene borne in the world*  
*than to be here without thy grace.* *Wher*  
*of doth this life serue me, if thou wilt not*  
*life. dost not fauour me? Alas my God, by*  
*my sinne I haue lost thy fauour; but thou*  
*hauest not lost thy goodnesse; therefore*  
*looke not vpon me as a sinner; in thy righte*  
*ousnesse: beholde rather thy creature in*  
*thy louing kindnesse.* *Thou hast bidde*  
*vs come vnto thee; then whē as we sought*  
*thee not: and thou hast saued vs; when we*  
*were thine enemies. Cast not therefore now*  
*away*

*I beleaue the forgiuenesse. &c. 279*

away them which seeke thee, and with all humblenesse call vpon thee. For that that I make my selfe strong with thy clemencie, is not through presumption, but because of thy promises that doe assure vs of thee, thou wilt not the death of sinners, but their conuersion and life. And to make them liue, which were dead, thou hast caused thy only begotten sonne to die, and wouldest also, that he should beare the name of a saviour. Wherefore shall I distrust thee of grace? Wherefore should my soule liue in sorrow, syth y<sup>e</sup> it findeth in thee so great a sweetenes? O Lorde my God, I remember the poore Publican, who humbling his eyes *Luk. 18. 13.* to the ground, groning vnder the burthen of his sins, and requiring thy mercie, went down into his house iustified. I remember the poore thiefe, who confessing his fault *& 13. 41. 42* and acknowledging thy sonne Iesus vpon the crosse, whereon he was hanged, went to paradise. I consider also the example of *43* thine Apostle, who hauing forsake his mai- *mat. 26. 69-74.* ster three times, was not put out of his fauour, nor out of his Apostleship, because y<sup>e</sup> weeping bitterly he was conuerted to thee. *75.* But God grant me y<sup>e</sup> Publicans humblenes, the confession of him y<sup>e</sup> was hanged with Christ, & the repentance of thy Apostle, y<sup>e</sup> hold-

vij  
T iij



180 *I beleene the forgiuenesse. &c.*

holding on the way which they haue held;  
I may with them inioy thy fauour and en-  
ter into thy glorie.

*A prayer vpon the same matter.*

O Lorde what man is he y dare speake  
vnto God? Howe dare we aske thee life,  
seeing we haue deserued death? Fro whence  
commeth this boldnesse, to haue our re-  
coursse vnto thee, whom wee haue offen-  
ded? Is it not thy great mercie, that is so  
noted throughout the worlde? Was it not  
because that thou art slowe to anger, and  
of great clemencie? But if thou wouldest  
enter into iudgement with vs, no man li-  
uing could be iustified before thy face. I  
pray and beseech thee therefore O Lorde,  
that thou wouldest vnderstande my gro-  
nings, and hearken vnto my prayers, I was,  
Alas, conceiued and borne in sinne: and  
my iniquities are so great in number, that  
I can not knowe them by the one halfe: so  
as O Lorde, this burthen would ouer-  
whelme me, if thy mercie did not comfort  
me. But I pray thee chastise me not in thy  
wrath, neither assay thy might against me:  
otherwise I were vtterly vndoone, and in  
the twineckling of an eie, thou couldest  
destroy me in thine anger. Chaunge rather  
my

*I beleue the forgiuenesse. &c. 281*

my heart, that I may be an organe of thy glorie: and a vessel of honour in thy house. Imprint in my soule all righteousness and godlinesse, that I may serue and honour thy maiestie. I haue wandered like a poore sheepe, but bring me againe into thy fold, and be thou my shepheard for euer. For Lorde when thou hast brought me to nothing, and confounded me: Alas I shal not any more blesse and praise thee. But if thou be mercifull vnto me, I shall render vnto thee thanks giuing: I shall vowe my selfe to thy seruice, and I will remaine in thy holy temple to worship thee.

*A prayer to aske of God true repentance.*

Almightie God, seeing that our sinnes continually crie vnto heauen, and when one of them is overcome, an other forthwith springeth vp, so that ambition being overcome, couetousnesse doeth tempt vs, and couetousnesse being vanquished, presumption doth sollicite vs, or some other greedie desire: graunt vs grace carefully to walke, and to fight this good fight against our selues, truly to examine and to sound our selues, and so we cōdemning our selues, may preuent thy iudgement,  
stirring

stirring vp one another, to true repentance and amendment of life, to the ende that it bee not in vaine that thy healthfull grace may appeare vnto vs, and that wee make not sad thy holy spirite, and that so O God walking in thy feare we may be made true partakers of the forgiuenesse of sinnes, that thy son hath purchased for vs, by his blood shedding, that we might growe vp according to the new man, and make the olde man to die, vntill that we being vnclothed of this mortall bodie, we might come vnto that perfection, then O Lorde, when as thou shalt be all in all; and that beeing gathered together in thee, wee shall beholde thy glorie in thy kingdome. So be it.

*Article. II. I beleue the rising againe of the bodie.*

**T**ertullian, an ancient Doctor verie well saith, in the booke which he hath written of the resurrection: that this article is proper to Christians, and is their speciall comfort, to beleue that this flesh that rise againe at the last day, wherof the philosophers, & Sadduces did but make a mocke.  
But

But hee who hath giuen vs these bodies,  
can verie well bring to passe that they shall  
liue againe out of y<sup>e</sup> dust, as we do protest y<sup>e</sup>  
we beleue, nor heere giuing place to any  
thing but vnto faith: no not to the specu-  
lations of reason. Christ is also risen againe  
being made as it were the first fruites and *1 Cor. 15: 20.*  
the honorable head of all those which are  
risen, or hereafter shall bee raised againe.  
For this was through his only vertue. This  
also is the reason, that that body which did  
suffer so much, should be likewise parta-  
ker of life & glorie. For Christ hath who-  
lie redeemed mankinde, and without this  
trust we should be miserable, we which do  
suffer so many tormentes in our bodies, for  
the name of Iesus. Nowe to comfort and  
resolue vs more & more in this article, we  
must consider of these witneses folowing.

*Out of the 19. Chap. of Job. vs.*  
25. I am sure that mysteddeemer liueth, and  
he shall stande v<sup>p</sup> the last of the earth.  
26. And though after my skinnes, & womes  
destroy this bodie, yet shall I see God in  
27 my flesh, whome I my selfe shall see, and  
mine eyes shall beholde.

*Out of the 26. of Esaiab. v. 19.*  
The

284 *I beleene the rising. &c.*

19 The dead shall liue, euen with my bo-  
die shall they rise. Awake and sing, ye that  
dwell in dust: for thy deaw is as the deawe  
of hearbes, and the earth shall cast out the  
dead.

*Out of the 13.<sup>th</sup> Chap. of the prophet Hosea.*

14 I will redceme them from the power  
of the graue, I will deliuer them from  
death, O death, I wil be thy death: O graue,  
I will be thy destruction.

*A meditation of O Ecolampadiu.*

The Lorde sheweth by this place, that  
if the people had repented, they should  
haue beene deliuered, though they hadde  
bin as it were in the graue alreadie. The  
Hebrewe word signifieth Hel, or y<sup>e</sup> graue,  
and is often times taken in the scripture,  
for some great and extreeme daunger: as  
also by the worde of the plague, is vnder-  
stood a great destruction. S. Paul in the 15.  
Chap. of the 1. Epistle to y<sup>e</sup> Corinthians, when  
he intreateth of the resurrection, he alled-  
geth this place according to the greeke  
translation of the 70. interpreters rather  
than after the Hebrewe text, and thus sa-  
keth it: Where is thy sting? As preparing  
him.

himselfe against death, and shewing that she had no more power, sith that Christ is risen againe. Nowe will some say: howe doth this place agree with *S. Paule*? Wee must consider the thinges more neerer. It was sayde, that if the people had turned to God, he had deliuered them through his diuine mercie. But forasmuch as there was nothing in vs but sinne, and so likewise death, it behoueth vs to looke vpon Christ, who hath ouercome death, and vanquished Hell, in such sort, as they cannot hurt the children of God. For being grafted in Christ, we feare nothing. Wherefore *S. Paule*, who reioyceth himselfe in Christ, and in his righteousness, and who considereth that through him saluation is giuen vnto vs, doth with good right dispite and tryumph ouer death: and as concerning him, he doth not recite the wordes of the prophet worde for word, but he hath a respect to the intent and meaning of them. By Christ then are we quickened, & therefore haue we sure hope of the resurrection, so as that which the righteousness of the lawe could not do is fulfilled and wrought through Christ, in whome wee feare not death. Thus by faith we are deliuered from the whole curse.

21. Of the 22<sup>nd</sup> Chap. of St. Matthew  
 21. Iesus disputing of the resurrection  
 against the Sadducees, sayde  
 31. And concerning the resurrection of the  
 dead; haue ye not read what is spoken  
 to you of God, saying;  
 32. I am the God of Abraham, and the God  
 of Isaac, and the God of Jacob? God is not  
 the God of the dead, but of the liuing.

One of the 3<sup>rd</sup> of St. John.  
 And they that are in such a state as they cannot  
 see the light of life, they are in such a state as they cannot  
 see the light of life.

28 The hope of all shall come in the which all  
 that are in the graves, shall heare the voice  
 of the Son of man.

29 And they shall come forth, that haue  
 done good, into the resurrection of life:  
 but they that haue done evil, vnto the re-  
 surrection of condemnation.

Excellent offer of the resurrection of  
 the dead. Chap. of the first Epistle to the  
 Corinthians.

By Christ then are we quickened  
 27. If there be no resurrection of the dead,  
 then is Christ not risen:  
 28. But Christ is risen, as was scene of ma-  
 ny.

Then is there a resurrection of the dead.  
 If



13 If we haue our only hope in this life: we shall be most miserable of all mankinde.

14 But our faith is not in vaine, neither the witnesse, that the holy Ghost doth yeelde vnto our heartes, that wee be the children of God.

Then is there another entire life of man, and consequently a resurrection.

The seconde *Adam* is truly as mightie at the least, as the first. Nowe all these die which are borne of *Adam*: it followeth then, y they which be borne againe in the seconde *Adam*, which is *Christ*, are also made liuing after the bodie and soule.

The sacrament of Baptisme is vnto vs also a sacrament, which doth represent vnto vs our mortification, our life and resurrection, when the people were drawn through the water.

The saintes and faithfull neither fought, nor suffered in vaine. For if there were not another life, in vaine should they suffer euen vnto death. We haue likewise saith *S. Paul*, an example of the resurrection in the graine of corne, and in other seedes, which die in the ground, and in dying doe in the spring time rise againe more fairer: wherefore is it that that should not so likewise happen vnto our bodies?

288 *I beleene the rising. &c.*

Out of the 3.<sup>20</sup> Chap. of the Epistle of S. Paule  
to the Philippians.

- 10 Our conuerſation is in heauen, from  
whence alſo we looke for the ſauour, e-  
21. uen the Lorde Ieſus Chriſt, who ſhall  
change our vile bodie, that it may be fa-  
ſhioned like vnto his glorious bodie, ac-  
cording to the working, whereby he is a-  
ble to ſubdue all thinges vnto himſelfe.

Out of the 2.<sup>17</sup> Chapter of the 2. Epistle to Ti-  
mothee.

7. S. Paule reſtroueth Hymeneus and Phi-  
18. letus which haue erred from the truth, ſay-  
ing that the reſurrection is paſt alreadie,  
and doe deſtroy the faith of certaine.

12 *Articlle. I beleene the life euerlaſting.*

Euerlaſting ſaluation is the ende of  
our faith, as ſayeth S. Peter in the 1. E-  
piſtle and 1.<sup>2</sup> Chap. This is truely the glorie  
of God, which ought to be our ende, and  
that whereunto wee doe aſpire, euen the  
price which is promiſed to this militant  
Church, that is life euerlaſting. The ſoule

Luke. 16. 22. of Lazarus ſeparated from the bodie,  
was

**I beleue the life euerlasting. 189**

was receaued to euerlasting rest. It was  
said vnto the good thiefe (as he is called)  
which confessed Christ with repentance: *Luk 23 43.*  
To day shalt thou bee with me in para-  
dise.

Now who is hee which could expresse  
the blessednes of the life euerlasting? For  
this word Life comprehendeth all ioy,  
peace, glorie and honor, as *S. Paul* saith in  
the 2<sup>d</sup> Chap. to the *Romans*: Vnto those  
which with patience are glüe to goodnes,  
shall bee giuen, Glorie, honor, immor-  
talitie, and life euerlasting: And they shall  
shine as the sunne in the kingdome of  
their father: as it is said in the 13<sup>th</sup> of *S.*  
*Matthew*. Contrariwise the Infidels shall  
bee cast out from the face of the Lorde, 42-  
with anger, with euerlasting tormentes,  
where shall bee weeping and gnashing of  
teeth.

Behold, what is the auncient faith, that  
the Apostles haue held, and *S. Peter* hath  
preached, for the which our Churches  
are persecuted, and wee are called heri-  
tikēs. But what? Wee oftentimes call  
to remembrance that goodlie admonition  
that *S. Paul* made to *Timothie* in the 6. 12  
Chap. of his first Epistle: Fight the good  
fight of faith: Lay hold of eternall life:

**V**

where.

250 I beleene the life everlasting.

whereunto thou art also called, and of that which *David* speaketh in the 138<sup>th</sup> *Psalm*: Lorde though I walke in the midst of trouble, yet wilt thou reuiue me. And of this goodlie place, which is in the 25.8. of *Esai*: The Lorde will destroy death for euer, and will wipe away the teares from all faces, and the rebuke of his people will he take away out of all the earth. And in that day shall men say, Lo this is our God: wee haue awaited for him, and hee will also saue vs. This is the Lorde, wee haue awaited for him: wee will also bee ioyfull and reioyce in his saluation. And though wee bee deliuered to death, for the name of Iesus: yet doe wee know that his life shall bee manifested in our mortall flesh, as it is said in the 4<sup>th</sup> Chap. of the 2. to the *Corinth*. But the fearefull and vnbeleeuing, the abominable, and murderers, and whoremongers, and sorcerers, idolaters and lyers, shall haue their part in the lake, which burneth with fire and brimstone which is the second death,

*Apoca. 21.8.*

*I beleue the life euermlasting. 291*

*Comfortes against death taken  
out of manie annuncient  
Doctores.*

**I**T is not without great reason, that the great philosopher *Plato* saith, that the life of a wise man ought to passe in a continuall meditation of death. For wee shall in deede auoid a number of offences, if we haue in remembrance our end, and the estate of this life, which is so short, as it is said in the 7.<sup>th</sup> of *Ecclesiast*: Nowe it is a strange thing to consider the blockishnesse of men in this case, which by daillie experience well see that they must die. They see well, that our bodies bee not made of iron nor of Steele, but of a weake and variable substance. And yet neuertheless, they dispose not themselues vnto their end, neither make anie prouision for those thinges which concerne the time to come. The beastes herein doe passe vs, as *Ieremie* sheweth in the 8.<sup>th</sup> of his prophesie. For by the skie, the Storke knoweth the season of the yeare, and the Turtle, and the Crane doe marke what time is fittest for their coming, and all these byrdes doe well knowe, howe that it is not alwayes Summer, and that Winter will come.

192 *I beleue the life euermlasting.*

But men marke not the iudgements of God, but sleepe in the world, as if they should neuer remoue. It is a thing verie certaine, that wee must all die: seeing that wee be all sinners, and that death is the reward of sinne, as *S. Paul* writeth in the 6.<sup>th</sup> to the *Romans*. True it is that the scripture setteth downe vnto vs three kindes of death. The one is the sundering of the soul from the bodie, with making nothing  
2 of the bodie, vntill the resurrection. Another is, the death of sinne, as it is often said: that men which are nourished in their sinnes, are dead. And Iesus Christ speaking of those which knew not God, said, Let the dead burie the dead.

mat. 8. 22. Luk. 9. 60.

Reu. 20. 6. 3

The third is called in the *Apocalyps*, the second death, sometimes the eternall death, whereunto the wicked shall bee condemned in the last iudgement. Now albeit that the Painimies sometimes seeme to haue spoken pretilie of death: Yet so it is that two thinges haue made them vncertaine in this matter and vnprouided of sound consolation.

1 The first is, that they neuer well vnderstoode the cause of death, neither the remedie thereof: The one whereof was by the fall of *Adam*: the other giuen by Iesus Christ,

Christ. *And thus we see that hee*

Moreouer, they neuer vnderstoode the  
spring of true life that lyeth in God, and  
in the beholding of his face, whereof the  
children of God shall after the resurrection  
be the beholders both in soule and bo-  
die. Although then that *Adam* before his  
sinne, was created according to the bo-  
die of the dust of the earth: yet in deed, so  
it is that if hee had not sinned, the diuine  
vertue and Image of God had swallowed  
vp in him all corruption, and defended  
him against death: in such sort as without  
griefe, when it had pleased God, he should  
passe into heauenlie life. But his wilfull  
transgressing made him with his posteritie  
seruile vnto death, so as hee had recea-  
ued for him and for his, a most blessed  
condition, if hee had not sinned. And as  
concerning that the death of *Adam* did  
not folowe for his sinne all at one time: it  
was not but through the mercie of our  
good God, whose will is to preserve man-  
kinde: in the meane time punishing sinne  
in that that *Adam* and all his race haue bin  
and are of one mortall condition, full of  
labor and miserie. Wee doe also see the  
pitifull entrie that wee doe make into the  
world: casting forth a thousand groanings



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and sighes from our first ariual into the world.

Furthermore euerie one will easilie confesse, that death is a thing most fearefull that can happen vnto man: Because that it doeth represent vnto vs at one time the wrath of God, and a miserable vndoing of our life, whereof naturallie wee are tedious. Behold wherefore wise men are manie times giuen to search out comforts, wherewith to sweeten for vs the sournesse of death. But those that haue not tasted of the word of GOD, haue nothing to lay vppon, nor finding anie resolution, but that wee must beare that which is ordained for vs by an irremocable arrest. Manie of y<sup>e</sup> Heathens being indued with a knowledge somewhat higher than the rest, and affirming the immortalitie of the soule, hold this for a resolution, that in the other life, the state of good men shall be happier seeing that here belowe they be ordinarily subject to manie miseries. And in deede wee must come to this point, y<sup>e</sup> by the temporall and present estate, one canot iudge of mens happinesse as also contrariwise, they that most doe prosper in this world in earthlie things, die often.

*I beleene the life euerlasting* 295

oftentimes as brute beastes hauing a soule *Psal. 49. 12. 20 & 39. 5*  
buried in earthlie things: albeit that there *& 73. 22.*  
is a difference betwixt man and beast,  
because euerlasting death is reserued for  
the wicked: and because the end crow-  
neth y worke. Though that in this world  
a man receaued great giftes of God, yet  
the continuance, and all the vertues doe  
declare and shew themselues chieflie in  
the Agonies of death. Therefore euen  
as one wretched nature hath brought vs  
vnto one lyke condition of death, so doeth  
the grace of God make the difference,  
that the one, to wit, the vngodlie, die to  
their destruction: And the other, which  
bee the children of God, guided by his  
spirit, and by his word, doe die for to liue *Psal. 116. 15 & 72. 14.*  
more happilie, so that their death is preti-  
ous before GOD. Then let vs say that  
which is said in the 23<sup>rd</sup> of *Numbers*: I pray  
God I may die the iust mens death: which  
are assured as *Iob* saith in the 19<sup>th</sup> *Chapter*,  
that one day they shall see GOD in  
their flesh. This was the cause that  
men were customed to burie the dead  
with a certaine speciall care. For as  
men locke vp their apparell in a chest,  
meaning to weare them againe: euen so  
V iij, are

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are the dead bodies buried in full hope of  
a certaine rising againe.

Truelie wee ought well to wish this  
time where as Christ saith in the 22.<sup>o</sup> of *S.  
Matthew*, when wee shall bee like vnto  
Angels, in happinesse and in pure conuer-  
sation, and thoughtes. Then shall this be  
the true fulfilling of our redemption, whē  
as we shal be gathered together on high,  
*Apoc. 7. 16.* where there is neither cold nor heate,  
hunger nor thirst but a lasting blessednesse.  
But to whome is death pleasant, but to  
those that doe labour? The poore day-  
laborer is glad that he hath done his dayes  
labour. So is death sweete vnto the affli-  
cted, and the remembrance thereof is bit-  
ter to those that rest themselues in world-  
lie thinges. The chiefe point is, let vs la-  
bor whilest it is day, and let vs learne to  
know God so long as we be in this world,  
seeing that in the knowledge of him lyeth  
our saluation. Oh what a comfort dooth  
a faithfull soule finde, in that that Iesus  
hath spoken in the 17. *Chap. of S. Iohn*:  
My Father, I will that where I am, those  
may be there also which thou hast given  
me? So then when as wee doe meditate of  
these thinges in good time, death will be  
sweete vnto vs. And thereuppon it  
com-

someth to passe, euenas to those whose  
discourses and thoughtes haue bin sweete  
vnto them all day long, that likewise their  
dreames bee all the night verie pleasant  
and quiet. But the troublesome men and  
busie trotters vp and downe, haue their  
dreames commonlie full of vnquiennesse.  
Such like shall the death of those bee that  
doe incomber themselves with worldlie  
things. And as *S. Augustine* saith, What  
is this but death? This is the leauing of the  
earthlie bodie, and a heauie burden: pro-  
vided alway that an other burden more  
daungerous, which is sinne, doe not over-  
charge vs: or (as saith *S. Paul* in the third *phil. 3. 20.*  
*Chap. to the Thessalonians*) wee must then  
let our conuersation from henceforth be  
in heauen, whence we doe await after our  
Saviour Iesus Christ, who shall transforme  
our bodies and make them conformable  
vnto his glorious bodie. Oh wonderfull  
mercie of this great God, that presenteth  
life vnto vs not deserued; & putteth death  
farre from vs that wee haue merited. Oh  
what light is this word of God, that glouch-  
reth light in the graue, and in the midst of  
death maketh vs to see? Therefore now  
the children of God doe no whit feare  
death: But as *S. Cyrill* writeth in a letter  
which

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which he sent vnto y<sup>e</sup> Confessors & Martyrs of Iesus Christ: Hee that hath once ouercome death in his person dailie beateth it downe in his mebers. So as we haue Iesus Christ not onlie a beholder of our combates, but an assistant & wrestler with vs.

*Cyprian on Mortality*

And as this good Doctor writeth in a treatise which he made of the mortallitie, the onlie way for a man y<sup>e</sup> wil not come to Iesus Christ, is to feare death. And not to be willing to come to him, is as much to say, as not to bee willing to raigoe with him. What traualer is he, which drawing neere vnto his home, reioyceth not, hauing passed through manie dangerous waies? And who is he y<sup>e</sup> wil not willingly runne out of a house that is readie to fall downe about his eares? What pleasure haue we in this world which approcheth dailie to his end, and wherein wee buy the pleasures so dertely which we receiue in this life? What other thing is it but a continuall battaile, and a sharp medley, wherein we be wounded, sometime with enuie, sometime with one thing, sometime with an other, besides the alaromes which doe giue vs in our bodies a nūber of diseases? Why shal we not say then with S. Paul in the first Chapter to the *Philippians*; I desire to be loosed, & to be

*phil. 1.23*

be with Christ. Wherefore we praye daillie;  
*Let thy kingdome come*, but only for y<sup>e</sup> desire  
 y<sup>e</sup> we haue to see y<sup>e</sup> accomplishmēt thereof  
 in another life. For as *S. Ierom* doth large-  
 ly declare in y<sup>e</sup> funeral Sermon of *Nepotian*  
 vnto *Heliodor*, if y<sup>e</sup> *Painims* haue oftētimes  
 conquered theire mournings, loosing their  
 friends, by y<sup>e</sup> simple knowledge y<sup>e</sup> they had  
 y<sup>e</sup> they were mortal: Wherefore do we so-  
 row & grone with so many sighs & teares;  
 y<sup>e</sup> death of Gods childrē, whom we know  
 to be blessed? *Iesus Christ* wept vpon *Laza-* to h. 11. 35.  
*rus*: And *S. Paul* to y<sup>e</sup> *Thef.* doeth not alto- 1. Thef. 4. 13.  
 gether forbid mourning: yet is it for vs to  
 behaue our selues more vertuouslie than y<sup>e</sup>  
*Painims*, & not to shewe so great a mour-  
 ning for men, as it were a disparing in vs of  
 Gods mercies. And as *Saint Cyprian* saith;  
 Wherefore do we put on our black mour-  
 ning weedes, when as our brethren goe to  
 doe on their white garments to rest with y<sup>e</sup>  
 Lorde? Let vs sorrow for them rather as  
 absent, than dead: & not as people that we  
 haue lost, but y<sup>e</sup> we await for to see againe.  
 Alas y<sup>e</sup> which is to be wailed for, is that  
 which men doe see in this worlde. *VVe*  
*reule of Xerxes* the great Lord and gene-  
 rall, howe that hee had a desire one day  
 to yiewe his whole armie, which was of a  
 marci-

observe

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maruelous number of people from the top  
of a mountaine : and seeing so manie peo-  
ple began to weepe, cōsidering that with-  
in one hundreth yeare after there should  
not be one of the left aliue. But if anie one  
could not get vp vppon such a mountaine  
whence he might discouer so manie sinnea  
as be in the world, so manie murthers as  
be committed: so manie cities and realmes  
as be ruined: so manie decreites & counsa-  
ges as be practised: so much pouertie and  
infirmities as is euerie where : Alas hee  
should haue great occasion to fetch manie  
a sad sigh, and to shead manie a whotte  
teare.

Wee see not in our selues the changes  
that happen vnto our persons, first in our  
infancie, then in our youth, then in our  
full age, last of all in our old age, and so  
manie crosses the rest of our daies, where-  
by wee must passe. Then that which wee  
ought to doe, is so to mislike of this life,  
which is but a vapour and a shadow of a  
true life, a traueling and a fraile life, that  
we suffer Christ to raigne and liue in vs,  
to the end that by him wee may haue euer-  
lasting life, the which onelie deserueth  
to bee esteemed and called a life.

A To any man, come along, and away of



*I beleene the life everlasting. 301*

*A Prayer.*

**O** Lord my God, if thou hast aduertised the king *Ezechias* by the Prophet *Isa. 20.1.* *Esa.*, to dispose of his affaires when hee *Esa. 38.1.* should die: much more thy will is, that wee going to death, should haue regard to the disposition of our soules: to present our selues before thee. For alas, death is certaine, but his houre is vncertaine: and there is nothing more dangerous than to leaue the soule in this fight doubtfull and vncertaine. O Lord what a Porter hast thou giuen vs, at our passage from this world, which will not suffer vs to carie away anie thing with vs? But as wee came naked into this world, euen so death causeth vs to passe out of the same state. Wherefore should wee then torment our selues so much in worldlie things? O Lord, what is it, that I should dispose of my selfe? It is in thee, to dispose of vs: it is in thee to commaund, and in vs to obey. Beare vp our weakenesse through thy mercie. For how is it, that wee should not bee afraid of death, sith the horror thereof hath made thy sonne Iesus to *Mar. 14.* sweate water and bloude? But seeing that *Esa. 53.4.* it is euen hee, who hath also borne our

The sentence of  
S. Barnard

for-

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sorrowes , and that was wounded for  
 our iniquities , what gaine or aduun-  
 tage should death haue ouer vs , syth  
 that thy sonne Iesus hath saued vs ? And  
 if thou be for vs who is he that can be  
 against vs ? Yea man borne of a woman is  
 thraled to many miseries and vanisheth a-  
 way as a shadowe, or flower of the fiede.  
 But yet O good God, we doe knowe how  
 thou desirest not the death of vs sinners;  
 thou rather wouldest that we should turne  
 and liue. We doe shed heere many teares,  
 but thou wilt euen at once make drie all  
 my teares by calling me vnto thee. Nowe  
 O Lorde strike heerebelowe, so long as  
 thou wilt, hurt, wounde, seeing that thou  
 art mercifull and fauourable vnto vs in  
 the euclasting & life to come. What sor-  
 rowe or affliction should we feare, synce  
 that all thinges turne to thy children for  
 their good ? Alas who would take much  
 pleasure in this life, sith that man liuing  
 in it can not see thee, and that all that is  
 in it is but transitorie, and miserable ?  
 Graunt me therefore grace, patientlie to  
 awaite thy will, that I may bee founde a  
 watching faithfull seruauant. And as the  
 prince of this worlde, comming to-  
 wardes thy sonne Iesus, founde nothing  
 what

*Ezech. 18. 11*  
 17. 32

A sen-  
 tence out  
 of S. Au-  
 gustine.  
*Rom. 8. 28.*

*Iohn. 14. 30.*

*I beleue the life euerlasting. 303*

what to hite vpon him : so also the same  
enemie may not haue any thing against  
me, seeing that I doe belong to thy sonne  
Iesus. By faith O Lorde, haue our fa-  
thers ouercome kingdomes, and closed  
the mouthes of the Lyons. Therefore O  
Lorde graunt me grace, that I may also  
ouercome by faith all tentations, vntill  
that this faith being ended I may enter in-  
to thy euerlasting rest.

*A prayer against the sorrowes of  
Death.*

O Lorde G O D my father, who  
wert willing that thy sonne Iesus should  
yeelde vppe his spirite to saue me, graunt  
mee grace that I may beare in my heart  
the remembrance of his bitter sorrowes  
and passion : and that I may forthwith  
remember the sweete & tender affection  
that thou bearest vnto vs poore sinners,  
sauing them with so pretious a price,  
that of one part I may with a true sor-  
rowe die vnto sinne, and forsake all  
mine iniquities, and of the other part,  
the

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the remembrance of thy grace may make  
my soule liue: let thy mercie O good God  
be vnto me a lampe and light to lighten  
me in the darkenesse of death, vntill that I  
come vnto thee. O Lorde, if thou weart  
vnto me so good a father in life, be also the  
same vnto me in death. Leauē me not then  
when as my strengthes shall faile me. And  
euen then namely when my mouth shalbe  
no more able to speake, leauē not off Lord  
to heare my desires, vnto the last breath of  
my life. Comfort againe thy weake crea-  
ture, and receiue my soule into thy glorie,  
who yeeldeth vp to thee. Thou O Lorde  
hast saued mee: into thy handes I recom-  
mende my spirit. Grant me the last words  
of thy sonne Iesus in his voice vppon his  
crosse, that they may be my last wordes in  
this life. Behold the earthly abode of this  
bodie, which dissolueth it, to yeelde my  
selfe ioyful of this tabernacle most blessed,  
which is not made with mans hands. This  
great prophet *Elias*, when hee was taken  
vp into heauen, let fall his cloke: so wil-  
lingly would I also leauē this garment  
both earthly and corruptible, to bee clo-  
thed with immortalitie. Heeretofore I  
was a wayfarer, nowe am I come into my  
true country. Euen vntill this time was I

Luk. 23.46.

2 cor. 5.1.

*I beleene the life everlasting. 309*

In fight, & now go I to triumph with our head Iesus Christ. I begin to see alreadie this haue, which I haue so long desired, hulling amongst the tempests of the world. To be short, I ioyfullie passe out of darknesse into light, from daungers of this world to a place of assurance, out of a lamentable case into a blessed state, from battaile to victorie, & from an earthlie to an everlasting life. Here am I blind, and there shall I receiue light. In this place was I hacked with manie woundes, and there shall I receaue healing. O wretched life. O fraile and life vncertaine in this world, howe deceitfull and yrksome art thou? The more thou thinkest or beleeuest, the more thou distrustest and misbeleeuest. The more one goeth in this world, the more is hee charged with faintnesse and miseries. Blessed is hee which knoweth the vanitie of this world: yet more blessed, that dooth not set his affection therein: and most blessed, which is withdrawn from thence, to bee with thee Oh my God and my sauiour.

*A prayer vpon the same Argument.*

Alas, when shall I come before the

X

face

206 *I belecue the life euerlasting.*

face of my God , and when shall I haue my abiding in his house ? How long shall I bee in this exile , whereunto for sinne we were banished ? But how shall a sinner stand before this great God ? How shall this poore flesh get vp into euerlasting paradise ? But praised bee my God , who hath giuen vnto vs so good an assurance in his holie word . Blessed bee GOD , which hath ordained for vs this good ladder , by the which wee ascend vp into heauen , to wit , Iesus Christ : so that which was vnto vs impossible , is possible to the bele cuer . Therefore looke not O Lord into the manifold sinnes that are within me : But rather remember that I am thy creature and the worke of thy handes . I am vnworthie to bee called thy childe : but it hath pleased thee to bee my father . Thy will was that thy sonne Iesus should come downe herebelow to vs , to make vs ascend vp to thee . I feare not then death , seeing I haue life with me . Thy son hath destroyed death for all those which doe belecue in him : And albeit that this bodie be gnawen with wormes , yet the soul goeth forthwith into rest , & the body awaiteth the resurrection . I do desire therefore to die , to beholde thy face , and willingly

linglie leaue this life to be with Christ.

Oh my God, if the simple sound of thy worde which I heare on earth doth cause my soule to liue alreadie, what life & what countenance shall I haue there on high, whē as I shall receiue it in my heart, seeing thy glorie, & being in so blessed a companie? Open vnto me then O Lorde the gate of thy kingdome. Make mee to heare this sweete voice, which was prepared for the poore thiefe on the crosse: To day shalt thou be with me in Paradise. *Luk 23. 43.* Alas Lorde, I am vnworthy thereof: yet thy mercie giueth me assurance. Grant me also O father, strēgth to perseuere, giue me daily this desire of the life to come: for if we be so much affectioned to this earthly life, that is but for a day & ful of miseries, with what wight ought I to desire that glorious life, which thy sonne Iesus hath purchased for vs?

*Other short praiers for certaine necessities of the Churches. To demand perseuerance.*

Almightie God, seeing we be knit together by the guide and counsell of thy sonne to this bodie of the Church, which was so often scatered and dispersed: graunt that we may abide in this vnicie of faith, and that wee may constantly fight



against all temptation of this worlde, and that wee may not turne away from a true and right intent though it come to passe that troubles vpon troubles doe happen, offences vpon offences: seeing our faith is not builded vpon the holinesse of man, or vpon their persons, but vpon thee O true and almightie God. And whatsoeuer euilles or deathes, that shalbe offered vnto vs, we may not be possessed with such feare, as may plucke away our hope out of our heartes: but that we may rather learne to lift vp our eies, yea our vnderstanding & all our wittes vnto this thy power, by the which thou quicknest the dead & raisest vp that which was of nothing, that our spirites may alwaies aspire vnto euerlasting rest: albeit it behooued vs daily to die, vntill at the last, y<sup>e</sup> shalt shewe, how thou art the true fountaine of life, granting vnto vs the immortalitie through thy sonne Iesus Christ.

*A prayer to haue stedfastnesse and constancie.*

**E**Verlasting and almightie God, al good and mercifull, seeing we be heere subiect to so great aduersities, and of so many  
sortes,

sortes, which lift themselues vp like suda-  
daine tempestes: graunt that wee hauing  
our heartes directed vp to heauen, may  
neuerthelesse repose our selues vppon thy  
secret prouidence, and what so euer trou-  
bles there be in our senses, wee may rest  
assured in this principall, and holde it as  
certaine, that is, that thou art he, that will  
be our father, and gouerne vs by thy wise-  
dome, to the ende that in all our troubles,  
we may alwaies acknowledge thy hande,  
and thy counsel, full of righteousnesse, and  
of great and singular wisdom and iustice,  
that we may call euermore vpon thee, and  
saue our selues at this hauen, that is to wir,  
that although we be driuen and tossed hi-  
ther and thither, yet thou holdest vs vp by  
thy hande, vntill we be receiued into thy  
rest.

*A prayer to obtaine victorie by Iesus Christ.*

Almightie God, forasmuch as wee be  
filled full of so many desires, which might  
defile the pure and holy giftes of the spi-  
rite: graunt that we may receiue in good  
woorth the chastisementes which thou  
doest sende vnto vs, to tame the saide de-  
sires, and that acknowledging thee for

our sheepeheard, we may suffer our selues to be gouerned by y<sup>e</sup> hooke of thy sheepeheardes staffe, daily profiting vnder thy corrections and tasting thy goodnesse in thy displeasure, we may not lose courage, but as walking through blame & dishonor, yea in the middest of death, for thy names sake, we may reioyce in thee, esteeming all thinges losse, in cōparison of the knowledge of thy sonne. Let therefore that same spirit, which hath sanctified vs strengthen vs also, that being partakers of this anointing of the holy Ghost, we may be likewise partakers of the victorie of thy sonne Iesus Christ.

*A prayer patiently to abide pouerty when God shall sende it.*

*mat. 6. 33.* Lorde God and father, since it hath pleased thee to abase thy selfe, euen to take care ouer vs, namely for y<sup>e</sup> respect of this life, & to promise vs daily bread, granting vs wherewith to passe on our way here beneath: graunt that we may learne to rest our selues peaceably vpon thee, who art our God, and of our children, & hast had care of vs, when as we were nothing: that so resting vs vpon thy blessing, we may behaue our selues, not onely from all thestes  
and

and vnlawfull meanes, to plucke away o-  
ther mens goods: but also from all coue-  
tousnesse and impatience, as we O Lord  
may content our selues vnder thy feare,  
and that we may learne so to beare pouer-  
tie on the earth, that being satisfied with  
the riches, which thou hast offered vnto vs  
by thy Gospell, and whereof we be alrea-  
die partakers through faith, we may chere-  
fully bende to the fulnesse thereof, and vn-  
to this perfect coniunction with thy sonne  
Iesus Christ in his kingdome,

*A prayer for the morning.*

O Lorde God and father, I poore crea-  
ture, which am naturally swathed in dark-  
nesse, durst not lift vp my eies vnto thee;  
that dwellest in a light not able to be come  
vnto, were it not that thy deere sonne Ie-  
sus Christ, which is the brightnesse of thy  
glorie, hath made me way vnto the throne  
of thy grace, through the shedding of his  
most precious bloud. So nowe my God,  
I doe acknowledge howe that it is a great  
benefit, that I which am vnworthy to liue  
vpon the earth, and that haue deserued  
through my sins, to be cast into vtter dark-  
nesse for euer more, I haue this blessing

X iij

to see

*mat. 45.*

to see the light of the day, & of the sunne,  
and to beholde the workes of thy handes,  
with the inioying of the earthly riches,  
that thou hast stored vs with all. And for  
so much as O God, that thy sunne shineth  
as well vpon the wicked, as on the good,  
and that this outward light is not but to  
guide our bodies: graunt O God, to shine  
vpon vs the brightnes of thy face, in bles-  
sing me, and in lightning my vnderstan-  
ding, begetting and sanctifying me anew,  
that I may walke in the way of thy com-  
maundements, and that I may behaue my  
selfe in my calling in such sort, as all my  
thoughtes, wordes and deedes, may be to  
thy honour and glorie, and the edifying of  
my neighbours. Thou hast O Lord with-  
drawen me, from the darkenesse of ydola-  
trie and ignoraunce, and thou hast taken  
from before mine eyes the bende of super-  
stition. Thou hast also in our time made  
shine, or as it were lightened againe the  
faire lampe of the preaching of thy Gos-  
pell. But suffer me not, that hauing eyes I  
see no whit: inlighten O Lord, all the parts  
of my soule, and cause all that is in me, to  
be employed to render vnto thee all ho-  
pou and obedience, and that in my calling  
thy feare be before mine eyes. And because  
thou

thou esteemeſt not to bee beloued of vs,  
vnleſſe we loue our neighbours: imprint  
in me a faith working by charitie, in ſuch *Galath. 5. 6.*  
fort as with hope I may haue a good con-  
ſcience, not dooing to any, but that I *1 Pet. 3. 12.*  
would to be doone vnto my ſelfe, that I *1 Pet. 3. 12.*  
may haue a mercifull hart, and louing, that  
my entrailes be not ſhut vp in the behalfe  
of the poore and needie: To be ſhort, that  
ſeeing how the figure of this worlde paſ-  
ſeth, I may uſe the worlde as paſſing tho-  
row it, remēbring my ſelfe alwaies, y<sup>e</sup> hea-  
uen is the place of my corporation. Grant  
me peace amongſt my familie, giue bleſ-  
ſing to my labour, contentment to my ſpi-  
rite, reſt and comfort to the poore affli-  
cted, and full deliuerance to thy Church,  
by thy ſonne Ieſus Chriſt. So be it,

*A praier for the Evening.*

**O** Lord God, thy people Iſraell did pre-  
ſent to thee the morning and euening *Exo. 29. 38-41.*  
ſacrifices, in token of confeſſing thee, how  
that thou keepeſt vs both euening and  
morning. But what more liking ſacrifice  
can we offer nowe, than our ſorrowfull  
heartes, and our tongues, that doe praife  
and bleſſe thee? Wherefore (O Lorde) I  
preſent

preſent my ſelfe in all humilitie and reue-  
 rence before thy face, beſeeching thee,  
 that thou wouldeſt not enter into an ac-  
 count, neither into iudgement with me thy  
 poore creature. For be it that thou looke  
 into the firſt or the ſeconde table of thy  
 commandementes, thou ſhalt finde that I  
 haue offended thee many waies. Notwith-  
 ſtanding, like as the childe hath alwaies  
 his recourſe vnto his father: euen ſo haue  
 I my refuge and my retire to thee O Lorde  
 that art not lightly angry but of great mer-  
 cie, beſeeching thee, that by thy goodnes,  
 thou couer my faultes, euen as all thinges  
 are couered by the darkeneſſe ſpread forth  
 ouer the earth. Alas my God, I knowe that  
 ſathan goeth about as a roaring lyon: and  
 I doe knowe that he is the gouernour of  
 darkeneſſe, and prince of this worlde: but  
 if thou be for me, who ſhall be againſt me?  
 It is thou that haſt thouſandes of Angels,  
 which are incamped about vs: it is thou  
 that haſt created the hotte ſonne, and the  
 ſhattering cold moone: it is thou that go-  
 uerneſt the whole world, and doeſt neuer  
 ſlumber. Grant me therefore grace, to reſt  
 this night in peace, and not to ſleepe in  
 earthly thinges, but more and more to ac-  
 knowledge thy goodneſſe, vntill thou call  
 me



me vnto this so desired a rest, which thou  
 hast prepared for vs. O how sweete & lo-  
 uing shall this awaking be, when as in our  
 graues we shall heare the voice of thy son  
 to raise vs vp againe, in a glorious immor-  
 talitie? Yet while wee doe awaite for this  
 last comming we recommede our selues  
 vnto thee, O heauenly father, the peace  
 and preseruatiō of thy Church, superiours  
 magistrates, & all those which haue neede  
 of thy succour: beseeching thee, that in  
 this oldenesse of the worlde wherein all  
 kingdoms of the worlde do shake, y thou  
 wouldest be the stay of thy poore people,  
 and in steede of so many sorowefull daies  
 and yeares, as we haue seene, we may be-  
 hold some rest in y midst of thy Church.  
 Raise vp daily O Lord some softer father,  
 and also some retiring place for thy chil-  
 dren, y no violent oppression ouerwhelme  
 them, and that for thy sonnes sake, in  
 whom I trust, and vppon whom I rest my  
 selfe. So be it.

*Heere followeth a litle Paraphrase and short  
 exposition of the Lordes praier, taken out  
 of S. Cyprian almost worde by worde.*

The

**T**He doctrine contained in the Gospell, is no other thing than the ordinance of our maister God, the grounde whereon to builde our hope and to strengthen our faith, the foode wherewith to nourish our soule, the pylates whereby to guide our shippe in this nauigation, the helps by whom we come to saluation, in such sort as when the faithfull heart yeeldeth it selfe to be trainable heere in Earth, it is a meane to bring it vp vnto heauen. It hath pleased God that many thinges were often spoken by the prophetes and heard by them. But how much more excellent ought that to be reputed which the father hath sayd and pronounced by his sonne, than that which he hath sayde by his seruantes? For in them spake the spirite of Christ, and he himselfe hath spoken in the later time in his owne voice. He doth not now commaund, that men prepare the way vnto him that cometh, because that he himself is come, and discouereth the true way, that wee which goe wandering, and groping in the darknesse of death, may be by the light of his wisdom directed in the way of life. Now amongst so many good lessons as he hath left vs for our saluation, hee hath chieflie giuen vnto vs the right forme of prayer, ho

The forme  
of praier.

he that hath made vs to liue, hath taught vs also to pray, yea he hath done it after his grace & goodnesse wherethrough he hath stored vs with all thinges, and wrought it vnto the ende y his father might the more willinger heare vs, when wee praie vnto him, in that praier that his son hath taught vs. He did foretell howe that the houre should come, wherein the true woorshippers should worshipping him in spirite, and trueth. He hath also fulfilled that, which he had promised, giuing vs his spirite to worshipping him. What praier may be now more spirituall, than that which hath bin giuen vnto vs by Iesus Christ, by whome also the holy spirite hath beene sent vnto vs? What praier shalbe more true and perfect before God, than that which cometh from the sonne, who is the trueth of Gods owne mouth? In manner as otherwise to pray, concerning the substance then hee hath taught vs, is not alonely an ignorance, but also a blockish fault: as he rebuketh the Iewes elsewhere, how they did despise Gods commaundement, to set vp their traditions. Let vs therefore pray my brethren, euen as hee which is both our God and maister hath taught vs. That prayer is agreeable vnto God, when one praieeth

*Job 424*

*1. 1. 1. 1.*

*The Lords  
praier.*

*mat. 1536*

*Mark. 7189-11*

*1. 1. 1.*

praier with a praier that is his, and when  
 we make the wordes of his sonne to moun-  
 vp vnto his eares. The father doth acknow-  
 ledge his sonnes language: when wee doe  
 pray, let him that dwelleth in our heart be  
 also in our voice & vpon our tongue. And  
 seeing that the sonne is our aduocate, as  
 often as we doe demaund forgiuenesse for  
 our sinnes, let vs take in our mouthes the  
 wordes of our aduocate. For seeing that he  
 sayth how all that we shall aske of the fa-  
 ther in his name, it shalbe granted vnto vs,  
 whē shal our praier haue greatest strength,  
 but then when we shall call vppon him by  
 the peculiar praier which he hath made? It  
 behoueth those which pray to keepe a cer-  
 taine forme in their speach, with a staied  
 manner, and full of all reuerence & hum-  
 blenesse. Let vs remember that it is before  
 Gods face that we preset our selues. Let vs  
 therefore seeke to please him, as wel in the  
 behaiour of our bodies, as in the conuei-  
 ance of our voice. It is an ill fauored thing  
 and a signe of impudencie, to vse much  
 crying out in praier, and there is nothing  
 that doeth set it out more than modestie.  
 To be short, wee doe see that the Lorde  
 doth allowe that praier which is made pri-  
 uately, in secret, and in ones chamber: a  
 thing

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1044

1044

mas 6

thing that well agreeth with our faith, to the ende to make vs vnderstand that God is present throughout all, that he heareth and seeth all, and that the fulnesse of his maiestie pearceth into the most hidden & secret places as the scripture speaketh. *1 Sam. 17. 10 & 22. & 12. & 13.* am thy God neere at hande, and not as farre off. *27. 23.* If a man be hidden in a priuie or close place, doe not I see him? Doe not I fill both heauen and earth? Then when wee shall come together with our brethren, we must in good order solemnise the sacrifices of God, not thinking to make our praier to take place before the Lord with chaunting and crying out.

God vnderstandeth the heart, not with the voice: for it is not needeful to aduertise him, by a lifting vp of a voice who seeth our thoughts. This is it that he often sayth, that he is the searcher of hearts, hauing the knowledge of our most secret thoughtes. *1 Chr. 17. 10 & 11 & 20.*

We haue a goodly example in the good woman *Anna*, mother of *Samuel*, who prayed vnto the Lord not with a strong or lifted vp voice, but secretly, soberly, and in her heart. Her praier was secret, but her faith was open: shee spake not with the voice, but with the heart: knowing verie well that the Lorde our God so heareth his and in such sort, she receiued in effect, that

that which by faith she had required. We haue another example of a praier right wel directed and verie modest in the person of the Publicane. He went vp into the temple, and made his praier not in a rude and presumptuous maner as the other, without lifting vp his head, or his forehead: he onely fell downe, & confessed with his mouth his sinne, that hee felt shut vp in his heart: in such sort as God heard the prayer of the humble that rested not vpon his owne innocencie. For who is hee that is innocent? His praier was humble, and hee which aduanceth and fauoreth the humble, heard the poore Publican. Thus much concerning the fashion and countenance that we ought to keepe in our praiers. Let vs now consider how our maister hath taught vs to pray, When you pray, sayth he, say thus:

*Luke 11. 2. 3. 4.*

*mat. 6. 9.*

*Our Father which art in heauen, halowed bee thy name; thy kingdome come, thy will be done in earth as it is in heauen; giue vs this day our daily bread; and forgive vs our trespasses as vve forgive.*

give them that trespasse against  
vs, & leade vs not into temptation, 13.  
but deliuer vs from euil. For thine  
is the kingdome, the powver and  
the glorie, for euer and euer. A-  
men.

**T**He first thing which wee learne in the An expos-  
entrie of this prayer, is that the Do- sition of  
ctor of peace, and the Maister of all true the Lords  
vnion and concord, would not that our prayer  
should be particular for one alone. prayer.  
See wherefore we doe not say, *My father  
which art in heauen, give me my dailie bread;*  
*&c.* Thus it appeareth, how this prayer  
is publike and common, and wee pray  
not for one alone but for all: because  
indeede all Gods people is but one bodie.  
God would that one onelie making his  
prayer, should pay for all the other, euen  
as one onelie man hath saued manie: and  
through one onelie spirit he gouerneth  
all his childrens heartes. And to this doeth  
agree that which wee doe read of the A- *Act. 1. 14*  
postles, who continued together in ho-  
lic prayers, so as there was but one heart  
amongest them all, and of their holie  
com-



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companie. Now my brethren, it is an incredible thing how manie great secretes there bee here in this prayer of the Lorde, that is so well trussed vp, and short in wordes, but of most great strength, and right well furnished of all demaundes that are needefull and necessarie for vs. Yee

Our Fa-  
Luk. 11. 2 ther, mat. 6. 9.

shall say then, *Our Father which art, &c.*

Oh the happie and louing beginning of our prayer. For marke yee howe the new & regenerate man, that is reconciled vnto God, such a one calleth vpon God his father, because that hee hath alreadie begunne to bee the childe of God.

John. 1. 12

To all those that haue receiued him, hee hath giuen vnto the this priuiledge, to bee made the children of God: vnto those I say that doe belecue in him. In such sort as the beleueing man, to make an acknowledgement vnto the Lord of such a fauour, both

Deut. 33. 9

Not that he ought to despise his father, but God ought to goe before and those places are not simply to this purpose.

to strengthen his faith, & also to make witnessse to whome hee doeth belong, ought to call vpon God as his father before all things, & to reckon him for such. In y 33. 9. of Deut. he saith of his Father & Mother, I haue not knowen nor seene him, such a one is prayesd, because he stayeth himselfe to keepe the statutes & couenants of y Lord. To this hath our Lord respect in the 23. of S. Matthew saying, Let vs not name y Father

ther

*A Treatise of prayer.* 323

ther on the earth, because y we haue a fa- *Mat. 23. 9.*  
 ther that is on high in heauen, And in S. *Matth. 8. 12.*  
*Matthew*, he said vnto a yong man, Leau *Luk. 9. 60.*  
 off from burying thy father which is  
 dead: which was to the ende y hee might  
 studie to doe rather his duetie towards y  
 liuing and heauenlie Father. Go to then,  
 behold God which is in heauen: but see y  
 consolation of Christians, how he is ours,  
 and we are his, in as much as he hath cho-  
 sen and sanctified vs. The wretched Iewes *The*  
 that haue mistooke Iesus Christ, and cruel- *Iewes.*  
 ly haue put him to death, cannot call God  
 their father. For as the sauour reprooueth *Iohn. 8. 44.*  
 them to their great confusion, the deuill is  
 your father, seeing that you fulfill his de-  
 sires. God did then this honor, to com-  
 municate himselfe with them. But he saith  
 by *Esa.* I haue nourished and chosen chil-  
 dren, and they haue mistaken and disdai- *Esa. 1. 2.*  
 ned me: that which the Oxe and the Asse;  
 haue not done, who know the stable and  
 crib of those which owe them. Therefore  
 my brethren, let vs consider how God by  
 y meane of our faith, beginneth to be our  
 father, and for the Iewes vnbeliefe, cea-  
 seth to bee theirs: are wee then giuen  
 ouer to sinne? Wee bee no more chil-  
 dren but seruauntes according vnto that  
 our Lorde saith, Whosoever sinneth,

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is a seruant to sinne. The sonne remaineth alwayes in his fathers house, that which y seruant doeth not. Let vs therefore my louing brethren acknowledge & acknowledge againe, what fauor it is for vs to dare, & be able to present our selues before God, in the qualitie of Gods childre. Who durst haue beene so bold as to haue given himselfe such a title & to haue vndertaken it, if the true onelie, & euermlasting sonne of God had not given vs leaue and commaundement? It is for vs to haue remembrance, that hauing God for our Father, wee must behaue our selues according as it is becomming for the children of such a Lorde: And if wee be well contented of such a father, let vs also doe in like manner, that hee may of his owne part in like case haue iust occasion not to bee mistaking of vs. Let vs not become bastardes, but let vs become spirituall and given to all holie and praise woorthie thinges, after the example of our father: and that it may appeare how wee bee the children and temple of this great God.

2 Cor. 6. 16. 1. Cor. 6. 16.  
& 3. 16.

How the  
name of  
God is  
made ho-  
lie.

Now what is the first demand that we doe aske of our Father? *Hallowed bee thy name*. Not that our prayers doe make the name of God holie, but wee pray that his

his name may be made holie in vs. What is hee, will some say, that shall sanctifie the name of God? Is it not hee, which sanctifieth all thinges? Wee are admonished in the 20<sup>th</sup> of *Leuiticus*: Be ye holie, *Iohn. 4. 21. 1* as I am holie. Therefore let vs pray him, *Pet. 1. 16.* that hee will graunt vs grace to enter into the holinesse, whereof we are aduertised in our baptisme to continue therein. And so be we, who aske to bee sanctified: yea alwayes, for so much as our sinnes doe daillie defile vs: in such sort, as the name of God & his word are not made holie & honored by vs, ynlesse wee our selues be also sanctified. Afterwardes hee saith, *Thy kingdome come*. Gods kingdome is euera-lasting, and was before that euer wee were. But it is in the respect of vs that wee doe aske, Let thy kingdome come: That wee which haue serued in the world and to Satan, may haue from henceforward Christ raigning in vs.

This kingdome is gotten vnto vs by the bloud of our Sauour, and shall bee truelie fulfilled, when wee shall heare this sweete saying: Come yee blessed of my father, into the kingdome which is *Mat. 25. 34* prepared for you &c. Now wee doe well to require the kingdome of heauen. For

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there is also an earthlie kingdome : But hee that hath tasted the least thing in the world what the heauenlie things are, doth despise the earthlie . And it is a thing vnto the which wee ought diligentlie to watch with Prayers and supplications, least y we be shut out of Gods kingdome : But that we may be vnder his guide and Empire .

Manie shall come , saith hee , from the East and West , and they shall sit with *Abraham*. But the children of the kingdome shall be cast out into outward darknesse , there where shall bee weeping and gnashing of teeth . The Iewes were the children of the kingdome so long as they were the children of God , and hauing lost this qualitie , they haue well changed both their condition and their estate . It followeth then :

*Mat 6: 10 Thy will be done in earth as it is in heauen.*

Wee say not , let God doe that hee will , but that wee may doe that hee will . For who is hee that wil resist against God ? What is hee that shall let him to doe his will ? Now , because that the diuell is continually about vs to turne away our hearts from

from obedience to God, and to doe that which God would: wee must bee holpen by him selfe, and none alas is assured but by his grace. Our Lord Iesus being in this agonie of death, and according to the infirmitie, stronglie fighting against a number of temptations hath left vs yet a faire example: When hee bursteth out in this sort: If it bee possible O father, let this bitter cuppe passe away from me: Yet neuerthelesse, not my will, but thy will bee done. There is (in the second Chapter of the first Epistle of *S. Iohn*) another faire sentence: Loue not the world, for in so doing the loue of God is not in you: Seeing that the world with all his desires shall passe away. And as concerning God hee is euermore: and he that will dwell with him for euermore, must doe the will of the euerliuing God. Now, what is the will of God? It is that which Christ hath fulfilled, and that hee hath taught vnto vs. And what is that? Humblenes in conuersation, stayednesse in faith, modestie in wordes, iustnesse in doings, mercie in workes, discipline in manners, and not to doe wrong vnto an other, and to abide it in himselfe, to keepe in peace with his brethren, to loue God with all his heart,

The will  
of God,

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heart, to loue him as a father, and to feare him as God: and to haue nothing more dearer than Christ, for hee also hath nothing more dearer than vs, to keepe our selues vnseuered in his charitie, to beare him cōpanie couragiouſlie in his crosse, when his name or glorie is called in question: And in our talkes to shew a stayed confession, and an assurednesse in our answers, when wee beſet vppon: and to shew patience in death, seeing that by it wee are crowned. To doe theſe thinges, is to bee willing to be coheires with the sonne, and to fulfill the will of the Father.

*In heauen and in earth.*

We may take the spirit for the heauen, and the flesh for the earth, that all our partes may bee obedient vnto God, or rather that we doe the will of God as Angels.

*Mat. 6. 11. Give vs our daily bread. Luk. 9.*

This may be vnderstood spirituallie of Christ, which is the living bread: as S. Iohn in his 6. Chap. saith. But it is certaine that here the Lord would teach vs, not to



becaryed away with the cares of this present life: for as it is said elsewhere, it sufficeth for euerie day to haue his miseries. And in deede, this will not agree well to desire the kingdome of God, and withall to loue the earthlie life, and to delight therein. Now as *S. Paul* saith, sith that we brought nothing into this world, neither shall wee carie anie thing away: wherefore doe wee not content our selues with foode and apparell: seeing likewise that those which doe aspire vnto riches, fetter themselves in manie sorrowes, and easilie fall into the snares of the diuell? To bee short, the coneting of riches is the roote of all ill.

*Mat. 6. 34.*

*1. Tim. 6. 7.*

This is a goodlie shewe that our Saviour maketh in the 12.<sup>th</sup> of *S. Luke*, Oh wretch that thou art, this day shall they demand thy soule, and for what purpose shall the great heapes of thy riches stored vp serue thee? And will we be well disposed to follow Christ? It behooueth vs at y least to hinder y causes of worldly thinges. In the meane time the iust remaineth not forsaken, neither brought into an extremitie by famine. The heauenlie Father which provideth for the young Rauens and Sparowes, well knoweth

*Praro. Psal. 37.*

eth

eth to furnish vs of our lackes that are  
necessarie.

Wee doe see by example apparant-  
lie that which happened vnto *Elie*, in  
the first booke of the kinges and the 17.6.

*Chapter*, where wee reade that namelie a  
Rauen caried vnto him wherewith to re-  
fresh him. After wee doe pray, that the  
Lord forgiue vs our offences, as wee doe  
forgiue them that offend against vs. Now  
hauiug receaued assistance of our frinde  
wee doe demaund the forgiuenesse of our  
sinnes, to the end that hee who is nour-  
shed of God, may liue to God, and that  
so wee may not onelie haue our bread in  
this life, but that wee may also haue the  
inioying of the other, that is farre better,  
and whereunto wee cannot enter, if our  
sinnes be not forgiuen vs.

Now our sinnes are called debtes: as  
likewise in the 18<sup>th</sup> of *S. Matthew*: I haue  
forgiuen thee all thy debt, because thou  
hast required it of me. Wee are then my  
brethren here warned, that wee be sin-  
ners, praying to God for the forgiue-  
nesse of our sinnes, and asking grace of  
God, the conscience being overcome  
through offence.

There

Therefore let none of vs set vp our selues, what giftes soeuer wee haue, seeing that dailie we sinne, and doe aske mercie of GOD. If wee doe confesse our finnes saith *S. Iohn* in the first Chap. of his *1<sup>st</sup> Epistle*. hee is faithfull and iust to forgiue vs our finnes: <sup>10</sup> But if wee say that there is no sinne in vs, wee doe lie. And since that this good Iesus doeth make vs aske forgiuenesse of our offences, hee giueth vs a certaine assurance to finde it, hee I say, that maketh vs strong through the mercifulnesse of his father.

The condition that hee hath ioyned to this demaund, buindeth vs before GOD to forgiue others, if that wee will that he forgiue vs. This is it that hee speaketh in another place. With what measure you mete vnto others, the same shall they measure vnto you. And in the <sup>18-34</sup> 18. Chap. of *Saint Matthew* the seruant that goeth on against his companion with all rigor, is reprobued, cast into prison, and declared vnwoorthie of the fauour of his Maister. *Mat. 18. 2*

And yet this is more clearelie expressed in Iesus Christ. When yee shall appeare before God to pray vnto him: If you haue

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haue anie thing against anie bodie. Forgiue him: otherwise your father will not forgiue you. Then doe wee neuer make this prayer, but that we doe condemne our selues, if wee forgiue not one an other. For as the Lord calleth vs to peace, in regenerating vs: so will hee that wee doe continue in that brotherhoode and friendship. And in deede this is the fairest sacrifice that wee can offer vnto God, that is, our louing heartes knit together. For God loueth the offering of him who hath a louing heart: But if the heart be froward, then doeth nothing of his actions or doings please the Lord. A thing that is plainelie seene in the histore of *Abel* and *Cain*. In short, for so much as hee which hateth his brother is a murder<sup>r</sup>, & God will haue no acquaintance with murder<sup>r</sup>s: let vs make no account to obtaine his diuine fauour, if wee be not louing and at peace with our neighbors.

*1. Iohn 3. 12.*  
if

Afterwards the Lord warneth vs howe wee should pray.

*Mat. 6. 13. Lead vs not into Temptation. Luk. 11. 4.*

**A**Nd in this behalfe hee dooth warne vs, howe the aduersarie can doe nothing against

against vs, but in so much as the Lorde dooth suffer him; to the end that all our feare and reuerence bee alwayes made readie to the Lorde. Wee reade in the 24<sup>th</sup> Chap. of the second booke of the *Kinges*, how God did deliuer the citie of *Ierusalem* into the handes of the king of *Babylon*. For it was by the occasion of our sinnes, that the wicked were let loose against vs: as it is said in the 42<sup>nd</sup> of *Eesai*: Who is it that giueth *Iacob* for a spoile? Is it God against whome they haue sinned? And in the first booke of the *Kinges* and 11<sup>th</sup> Chap. The Lord threatened *Salomon* to raise vp an aduersarie against him, becausey he had forgotten himselfe in comitting so manie vilanous thinges. And as concerning these powers and temptations which hee prepareth against vs, they are for two diuers causes: Either it is to punish vs when wee doe offend: or else to make vs victor-  
ous, when as by them wee be onelie proued & tried: which may be seene in y<sup>e</sup> historie of *Iob*. The Lorde in the 19<sup>th</sup> of *S. Iohn*, speaking of himselfe, said vnto *Pilate*: Thou shouldest haue no power ouer me, if it were not giuen thee from aboue.

Where-  
fore wee  
be temp-  
ted.

Now this prayer whereby wee doe pray, that the Lord lead vs not into temp-  
tati-

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ration, doeth represent before our eyes, mans weakenesse, that is subiect vnto so many knockes; in such sort as it is not for him to doe any braverie, but rather daillie to watch, to the ende that hee enter not into temptation following so many warninges as are made vnto vs. The spirite is readie but the flesh is weake, what then shall we doe? Let vs praie the Lorde: and that that we shall aske with humblenesse, he will graunt vs for his fidelitie. There is in the end of the praier,

*Mat. 6. 13 But deliuer vs from euill. Luke 11. 4.*

Vnder this is cōprehended all that our enemies can deuise and platte against vs, and wherewith we be defended if y Lord doth heare our praiers, & lend vnto vs his helpe. Well then, when we doe pray to be preserued from euill, it is to be deliuered from all daunger, and from all enterprises whether it be from sathan, or the world: in such sort as hauing the protection of God against euil, we may wel hold vs most assured. For how shall he feare any ill in this world, that is kept of God in this world, & compassed about with his safegard? To be short,

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short, this is the life euerlasting & the full-  
nesse of all good hap, to know one onelie *Iohn. 17. 3.*  
true God, and him whom he had sent into  
this world, Iesus Christ our Sauour. Now

our Lord Iesus hath not onelie commaun-  
ded vs to pray, but he himselte hath giuen *Luke. 11.*  
vs an example, withdrawing himselte ofte  
vp, into y<sup>e</sup> mountaine to make his prayer.

And if he did pray which was exempt fro  
sinne: how is it then y<sup>e</sup> we poore wretches  
doe not pray to God? And if he haue pas-  
sed some times whole nightes therein, *The pray-  
er of Iesus  
Christ.*  
wherefore doe we leaue off a thing so ne-  
cessarie?

His prayer was not so much  
for himselte, as for vs. And wee see that  
which is spoken, how y<sup>e</sup> Sathan had desire  
to sift the Apostles: but that he had prayed  
that their faith should not faile them. In y<sup>e</sup>  
17. Chap. of *S. Iohn* he saith: I pray not one-  
lie for the, but for all those y<sup>e</sup> shall beleue  
in me. O what bountie & affectioned loue  
was that of our sauour, that was not con-  
tented to redeeme vs by his bloud, but  
had moreover great desire to pray for vs.  
And he hath prayed that we might bee all  
one, well knowing that in the kingdome  
of God no discord doeth enter.

Nowe, when wee pray my bre-  
thren, let all fleshlie thinges bee farre  
from



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from vs, that the spirit may thinke vppon none other thing but vppon onelie prayer. And thereof commeth the manner that wee haue, when as one in the beginning of our prayers pronounceth these wordes: *Lift vp your heartes.* And the people answer: *Wee lift them vp vnto the Lord.* So that it is requisite that our heartes be shur vp from Sathan, and open vnto our God.

The Diuell is craftie and hee seeketh some clift, creuie or chinke by the which hee may slide into our vnderstandings, and to turne them away from God: So that by this meane hee maketh vs to haue one thing in our heartes and an other thing in our tongues: and yet in the meane space it is the heart that Godde maundeth, & not the sound of the mouth. For what lack of consideration is this, for a man to be wretched in manie thoughtes in praying to God, feeling that it is a thing wherein wee ought so much to take heed how wee pray vnto this great God? How wouldest thou that GOD should heare thee, when that thou doest not heare thy selfe? Wouldest thou y God should haue remembrance of thee, & thou doest nowhit at all remember thy selfe? This is to giue our selues for a pray vnto our enemy,

nile, and to offend the maiestie of GOD: This is also to watch with the eyes, and to sleepe with the heart. Furthermore it is needefull that the praier haue his effect, and not be barren: and this is the cause wherefore the scripture hath often times ioyned with it almes and fasting, as the examples are thereof in *Toby*, and in the good captaine *Cornelius*, whereof it is spoken in the 10<sup>th</sup> of the *Actes*. And in the 58. of *Esay*, amongst other thinges that the Lorde requireth of those which call vpon him, it is that they breake their breade vnto those which haue hunger.

Beholde heere the chiefe pointes that are requisite in true prayer that S. *Cyprian* describeth.

Blessed are those whome the Lorde shall finde waking and praying: be it that he take vs by death, or else that wee be chaunged in the twincking of an eie to appeare in his iudgement. Now, O Lord giue vs grace to praise thee: vnto whom be all honour and glorie for euer. So be it.

*2. Thessalonians Chap. 2. 15.*

*Brethren stande fast, and holde the ordinances which ye haue beene taught, whether*

Z

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ther it be by our preaching, or by our Epistle.  
 16 Our Lorde Iesua Christ, and God and our  
 Father, which hath loued vs, and hath  
 giuen vs euerlasting consolation, and

FR this B m 10 d. 17. good hope in grace, comfort your  
 a 23 m. 4 d. 30 & end d. 10. m. g. beares, and stablish you in  
 FR 20 L a d f is 2 h a d & y l a l l good saying and  
 2 h a a h a l f. a 23. m. g. d. 10. dooing.

**FINIS.**

